

NEW Christian Advocate

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World Parish

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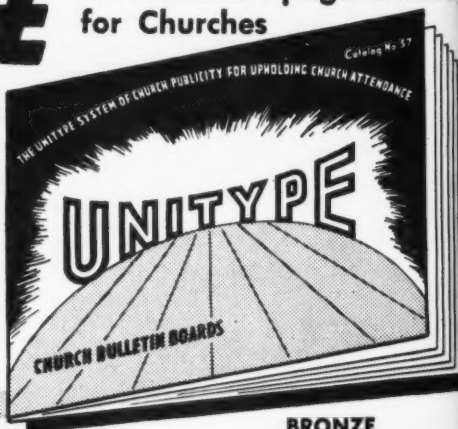
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NEWSLETTER

NEW TAX EXEMPTION. Good news for some ministers from the Internal Revenue Service. Those who take summer courses or college work at night to improve themselves professionally now can deduct this expense on income tax returns. Religious education directors, ministers of music, and some social workers also can benefit. This new exemption is retroactive to Jan. 1, 1955, and refunds will be paid.

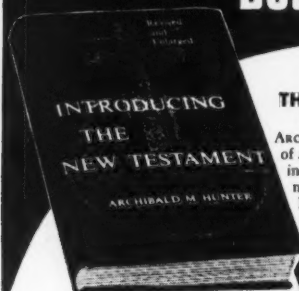
PLEAD DISARMAMENT. Part of the 100,000-member German Methodist Church, the Northwest Conference, is urging churchmen to lead in promoting disarmament. Peace resolutions this year will probably come before four other Methodist Conferences.

DALLAS CLERGY HIT SEGREGATION. Three hundred statement-signers have declared themselves against enforced segregation. They say it is "morally and spiritually wrong." The group represents a majority of white Protestant clergy in the Dallas area. More signatures might be added. Bishop William C. Martin has urged Roman Catholic officials to make their own statement and support the Protestant one.

ASK BOMBING PROBE. The National Council of Churches wants the FBI and the Attorney General's Office to investigate bombings in Florida, Alabama, and Tennessee. A Jewish center and a Negro school have been bombed. Violence suggests concerted action against religious institutions to intimidate people and deny basic rights, warns Dr. Edwin T. Dahlberg, council president.

(More church news page 99)

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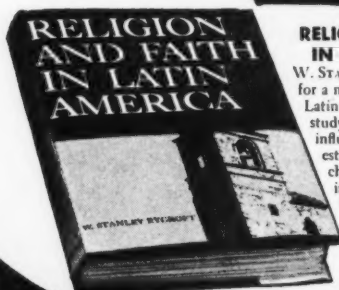
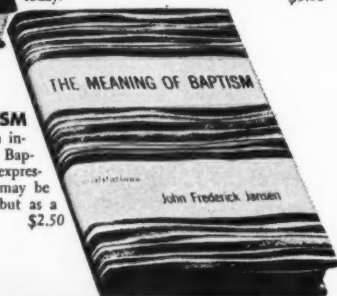
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On the Record

Let's Not Be Too Simple

UNDERNEATH the covering of religiosity that has been encrusting the nation since World War II, some revolutions have been going on in theology. These are not ivory-tower matters, but trends that touch every man where he lives, whether he is a secularist or a religious; for they affect the transmission of ideas.

Three of these trends were called to the attention of more than 100 editors of the church press last month by wise and witty Joseph Sittler of the University of Chicago's Federated Theological Faculty. Meant to give editors and writers some solid food for thought, his remarks are suggestive equally for preachers.

One trend, he stated, relates to changes in our language. Ours is an age of mono-dimensional speech. It is the result of the impact on language of the technological world we live in, a world of the equation and the formula. Dr. Sittler raised the question whether it is possible to interpret the love of God through what he called this "flattened-out" jargon. It is a pertinent question for those who use language as one of the main tools in their kit.

But there has also been a philosophical impact on speech brought about by a revolution in the way we

THE NEW Christian Advocate

Christian Advocate est. 1935 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME II No. 6

JUNE, 1958

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JUNE, 1958

observe our world. A generation ago, science teachers talked about the atom as though it were a thing, but today's high school students are learning that atomic theory has to do with relationships.

This means, said Professor Sittler, that the speech now being used to talk about our world is closer to biblical language than that being used 30 years ago. This has a revolutionary effect on theology; for man knows the God of Christian faith not as an object, but as a Person—through a relationship; and sin that the churches sometimes talk about is a broken relationship between a man and his God.

A second radical development affecting theology and communication is in the realm of ethics, Dr. Sittler pointed out to the church editors. In the middle of the 20th century, many are finding that our moral theories have become quite inadequate for present-day involvements.

One school has hammered away at an ethics of principle: if you just know the right rules and stick to them, you can live the Christian life. But what if they conflict—what do you do when your principle of love violates your principle of justice? So, some voices have been telling us that ethics is contextual. All ethical existence involves ambiguity and guilt. The moral life, in other words, is never simple. This, of course, complicates the task of the preacher who is trying to communicate the values of an ethical life.

A third current revolution in theology has to do with meaning. A "gospel of acceptance," as Dr. Sittler terms it, has come creeping into the lives of Americans. An individual

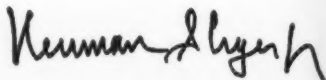
comes to believe that a shallow life on earth exhausts its meaning—or really is without meaning. He accepts both himself and another individual because he does not see anything worth acceptance either in himself or in the other person.

Theologian Sittler, a reader of novels, finds this gospel of acceptance for example, in James Gould Cozzens' *By Love Possessed*, which seems to have received almost unanimous acclaim of the most respected book reviewers in this country. So, the gospel of acceptance is an opponent of the preacher who is trying to proclaim the Gospel of Christ.

These three revolutions now going on—in language, in ethics, and in meaning—are making problems for those who are trying to communicate ideas, and perhaps for the preacher most of all because the moral aspects of life are his main business.

It is an important matter, too, because the nature of preaching makes it imperative that the preacher simplify his message in order to make it clear to all. But therein lies one of his greatest hazards: the truth can so easily be turned into a half-truth, or even a lie! So any who are trying to communicate the Gospel of Christ these days must keep on their guard to avoid that 20th century idolatry, the "gospel of simplicity," which distorts the Christian message.

Our higher goal is clarity, and it is important that we should be able to see the difference between the two.



THIS IS MY BEST



Readers are invited to send their best sermon illustrations to this department. Contributors will receive a small check on acceptance of their illustrations—EDS.

On Standards of Values

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the phoney war, food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals and were apt to complain if the standard fell short of the best. The army rations we took for granted and complained if we could not supplement them with extra dishes of all kinds.

Then, not many weeks later, as a prisoner of war, I found myself one day, after a three weeks' march, in a transit camp, in Germany; and, during these three weeks, our standard of values had undergone a radical change. My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished: our one

thought was *bread*. Up on his machine gun box above the barbed wire, a German sentry was finishing his breakfast. As he came to the end, he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.

—DAVID H. C. READ, *pastor, Madison Avenue Presbyterian Church, New York City.*

Life's Interpreters

The young couple had come with plans for marriage. I was surprised when the young man told of his parents, and how he had been their interpreter because both were deaf. But I forgot this fact until the wedding night, when half of the guests were deaf mutes.

While Johnny's parents waited for the ceremony to begin, by writing notes I told them to read the ritual from a hymnal. But how to tell the guests?

I asked the bridegroom's brother who could interpret. He said, "Only Johnny." I asked other persons. Their answers were the same. So I asked Johnny to tell his friends to read the service from the hymnal. Hands reached for the hymn books and everyone followed the service.

Reflecting on this incident, I ask, "Who is our interpreter?" "Only Jesus" can interpret the love of God out of the silent depths of life.

—EDGAR M. WAHLBERG, *pastor, Mount Olivet Community Methodist Church, Dearborn, Mich.*

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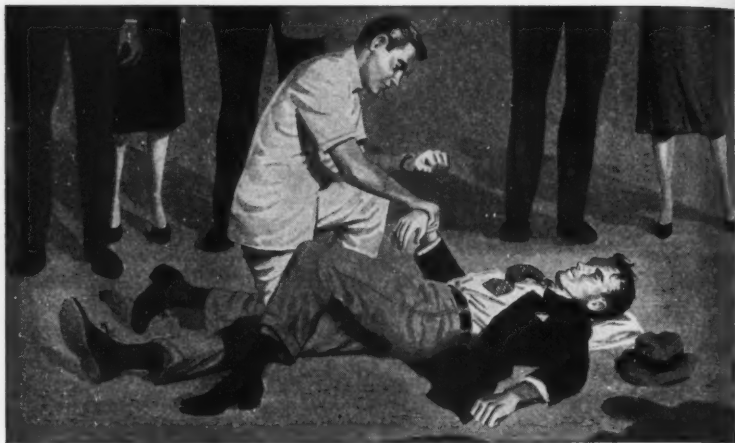
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*Even quiz shows can aid
the pastor who is trying to
make the Scriptures come
alive to laymen in his church.*



Why the Bible Is News By OTTO J. BAAB

THE MASTER of ceremonies of a television quiz show announced that Ed "Strangler" Lewis, the five times heavyweight wrestling champion of the world, was to be a contestant. The "Strangler" had chosen the New Testament as his category! And millions of people listened to him as he competed for prize money.

Just a few years ago, two million copies of a single book poured from the presses of American publishing houses in one printing—a record in publishing history. And the book was the first printing of the Revised Standard Version of the Bible. The

12-volume *Interpreter's Bible* has gone almost to the million mark.

Today the Bible is not only the most widely sold book, but also the most widely read book in the English language. Why? And why are more people than ever before not only buying the Bible and reading it, but learning what it contains?

Use of the Bible on quiz programs is probably one reason. When a large audience viewing such a program watches a coal miner win \$32,000 by correctly naming Job's daughters, they may get out their Bibles to check his answers. They may even read a part of the Book of Job.

A housewife names all the disciples and wins enough to pay off the mortgage on her home. Viewers

Otto J. Baab, sometime president, is professor of Old Testament at Garrett Biblical Institute, Evanston, Ill.

may be interested enough to look for these names in the New Testament. Nowadays religion is news, and so is the Bible.

Along with television programs there are newspaper articles. Many columns of newsprint have reported the most dramatic biblical discovery of modern times—the discovery of the Dead Sea Scrolls, an exciting find with a rather dull name, have been the subject of popular news stories and magazine articles, to say nothing of scholarly books and monographs. The scrolls and thousands of fragments that have been unearthed have aroused tremendous interest because they relate to the Bible. Here are complete scrolls of Isaiah, a Hebrew text that is over 1,000 years older than any previously available.

The well-informed reader had to know about the scrolls to keep up with the headlines.

Another reason the Bible is news is unquestionably the revival of religion in America. No matter how we may interpret this revival, it is a fact.

In 1956, the increase of church membership in the United States exceeded the rate of population growth. The number of religious meetings, whether for discussion, Bible study, or worship, is also increasing, as many ministers and laymen can testify. Bible study is definitely on the increase, as the sales figures of publishing houses on the distribution of the Bible and of

books about the Bible clearly show. But why this revival of religion and of Bible reading?

The pressures and conflicts of these days drive us to the Bible. Men are compelled to search the Scriptures. Though they do this in many different ways, they come to the book with their anxieties and their desires. The old securities are gone. Ministers and lay people alike are driven to the Bible for help.

During the Nazi occupation of Norway, a young Norwegian of the resistance movement was arrested and imprisoned. A Norwegian Lutheran chaplain was allowed to talk and visit with him. But the young man refused to listen. He threw himself on a cot with his face to the wall; yet not before he had accepted a copy of the New Testament.

Next day he was led out to be shot; but before he left the prison, he said to the chaplain, pointing to the New Testament clutched in one of his hands, "Last night I read this book. Out of the black and white of its pages came a Man. I'll meet you in heaven." He had read the story of Jesus in the realization of his own fate; and, as he read, Jesus came out of the printed pages to become his lifegiving Savior.

In these critical, fear-ridden days, the cults and the churches alike are flourishing. And the Bible is read, studied, preached, taught in earnest. In it men find what they look for—healing for sickness, peace of mind

for inner torment, prosperity for adversity, victory for defeat.

Some believe that by repeating Bible verses regularly peace may come. An advertisement says that many have made money hand over fist in spite of themselves, by the right use of the Bible. But such misuse of the Bible serves to emphasize, by contrast, the values of the Bible. Men turn to the Book where God rather than chaos is the chief actor in the human drama and men discover what really counts.

So thousands upon thousands of anxious men read the words of Daniel or Revelation. Here they discover that, when all seems to be lost, nothing important really is lost; because the compassionate God has planned to preserve both the good that men do and the good men who do it. No political leader or system, no matter how powerful at any moment, draws the blueprint of man's history. God has drawn its grand design. So in the midst of strife and conflict, fear and anxiety, men may find peace within as they watch and pray and read the Word of God.

ANOTHER reason the Bible is news is the ecumenical movement. The Evanston Assembly of the World Council of Churches in 1954 showed how deeply this movement is rooted in the Bible. During the months before, American scholars and churchmen were compelled to

study the Bible as never before. Debate on the theme, "Christ—the Hope of the World," was sometimes acrimonious but always stimulating.

So the World Council set up Bible study seminars to examine the bearing of biblical teaching upon every part of man's life—social, national, economic, racial, international. Study groups were formed in local churches. These tried to find what the nature of the Christian hope in the Bible really is.

At the Evanston Assembly the churches considered with great seriousness the biblical foundations of their faith and order. Anglicans, Lutherans, Presbyterians, Baptists, Methodists, and many other Christian groups, learned anew that they shared one faith and had one Lord, and that these had been made known in the Bible.

What it had revealed to them about this faith and this Lord was thrillingly confirmed when in their daily worship they sat in the same pews, heard the same Scriptures, and recited the same creed. They believed that it mattered not at all to God that their voices rose to the throne of grace in a mingling of French, Dutch, German, Greek, and English accents.

High church and low church, bedecked with colorful ecclesiastical robes or in somber black, with faces that were yellow, brown, black, or white, from all over the world the delegates assembled to worship the

same Lord whose coming had been reported in writings which they all claimed as Scripture.

Rightly, the churches have turned to the Bible for the basis of their unity. They find it hard to agree on the form of organization or their creeds. They differ on the meaning and use of the sacraments. They have various views on the nature of the ministry. Their views on the place of the Church in the world may be in conflict. They seek to return to that unity for which their Lord prayed in John 17.

BY FAR the most significant trend in biblical study today is the development of biblical theology. For America, this movement began undramatically some 20 years ago—articles in scholarly journals, a few books, and then an upsurge of interest that is reaching into every field of religious life and thought. You can find books which present a biblical theology of education, of society, of psychiatry or the church and its ministry, of the sacraments, and of preaching.

Thus an emphasis which started much earlier in Europe finally reached this country. Now strong in theological seminaries, it is being felt also in the churches manned by seminary graduates.

But what do we mean by biblical theology? How is this new interest connected with the revived interest in the Bible? What is its importance

to the layman in the church?

Contrary to widespread belief, theology is not something that only theologians can talk about. The word "theology" simply means thinking about God, and thinking about God is important for all Christians.

Biblical theology considers the God of the biblical faith: how he created the world and how he redeemed his people. It is concerned with the love that he showed to men through Jesus Christ and the new life made possible by the power of his Holy Spirit. It describes the meaning of God, the work of Christ, the doctrine of the Holy Spirit, and the power of the Resurrection.

But biblical theology is much more than this. It goes beyond the definition of doctrine and the formulation of creeds. Its demands require the response of the mind, but they go much deeper. True biblical theology confronts each person with the direct command and the incapable purpose of the living God.

The reader of the Bible knows biblical theology only when he obeys this command and fully surrenders to this purpose. This is a far cry from memorizing a creed. It is a man's deep, radical, personal response to the God who has acted out of love for him. The convincing, haunting record of this action he found in the Bible when he went to it in faith, expectation, and a sense of deep need. Then the Bible

became *his* book, the account of *his* salvation, the source of *his* renewed and forgiven life.

After this has happened, the Bible is no longer a remote book of ancient history, strange customs, and queer, hard-to-spell names—a book which he feels he ought to read out of a sense of duty. Instead, it has become the Word of God directed to him in a person-to-person encounter: "Seek the Lord to live!" "Whom shall I send?" "Go into all the world."

In truth, biblical theology is biblical faith. By the faith that the Bible arouses in him, each man makes the Bible's story of salvation his own story. The saving deeds of God which it recites are for him. Its good news is addressed to him. To understand what these saving deeds are and to share the biblical faith which received and reported them in the books of the Bible are the purposes of biblical theology.

For many years the fact that the Bible is good news has been obscured by the work of the biblical critic. The research of scholars who explored the manuscripts, the history, and the culture of the Bible produced a vast amount of new information. But it tended to hide from view the nature and the demands of biblical faith.

It became difficult for thoughtful people to use the Bible as the Word of God to them. The critic had a strong interest in questions of authorship, text, archaeology, and his-

tory. To the layman the results of the scholars' research were presumably important but hardly crucial for his own life. The Bible tended to become like any other great book, a literary record rather than a divine revelation.

This situation for a time resulted in a general decline of interest in the Bible, except among those who refused to accept the method of biblical critics. Now at long last biblical research has come of age. It has learned that its role is to illuminate the biblical revelation, not to destroy it.

With the help of mature scholarship we may again, with new confidence and conviction, search the Scriptures and find in them the words of eternal life. Christian people are now doing this. The Bible is coming alive to them, illuminated by scholarship and by the expectant faith which the reader brings.

How vividly, in the light of our new knowledge, do the sin and despair, the faith and the hope of biblical man stand out on the pages of Scripture. The critic takes us by the hand and guides us into the Bible. There he leaves us. The rest is up to us. If we stand there with a humble and contrite heart, we will come face to face with God, our Judge and our Redeemer. This encounter is the real reason for reading the Bible. The fact that multitudes of men are turning to the Bible today strongly suggests that they are finding him there.

Is it better to fly into heaven
on wings of trash, or to slide
into hell on "Hamlet"?

Is the Sermon a Work of Art?

By ROY DeLAMOTTE

OF ALL the illusions that afflict the preacher in sermon preparation, none does more to confuse his aim, corrupt his motivation, and nullify his efforts than the idea that the sermon is a "work of art."

Here I do not refer to sermons ultimately intended for book editors or for posterity or for delivery on university campuses. I'm talking about sermons preached the morning the pianist didn't show up, the janitor got the stove too hot, a wasp went down some lady's neck, or a wet dog came in at the climax.

A work of art passes serenely down the ages, the same for each succeeding generation; but a sermon is affected in each delivery by many things, among them the mood or makeup of the congregation, the maturing insight of the preacher, and events of spiritual significance

in the community the night or the month before. The sermon can be radically modified by everything from a bellowing baby to the still, small voice of conscience.

But even if we grant those controlled conditions so necessary to the delivery and the appreciation of a work of art—conditions all too often missing on an average Sunday morning—there still remain fundamental objections to the confusion of prophets with artists.

1. A work of art is an indivisible unity, while a sermon is a message stuffed into any vehicle that will carry it successfully. The artist can betray neither his message nor his form, even when the masses or the entire age fails to understand his work. But the preacher has a message for all mankind and, although he cannot distort or betray this basic content, he has no especial reverence for the laws and forms of art. He is like a surgeon who is not in

Roy DeLamotte is pastor of the Methodist Circuit, Dandridge, Tenn., and instructor in Bible and public speaking, Morristown College.

love with his instruments but with healing and who uses or discards his tools with no twinges of conscience. To him they are means and not ends and are of the earth, earthy.

He is under no moral obligation to the high priests of contemporary poetry and enjoys the glorious liberty of offering up doggerel on the altar of communication whenever the finest and best seems to his particular hearers an abomination of desolation. Furthermore, neither he nor his hearers should be interested in the sermon as anything having existence in its own right, like a work of art.

The literary vehicle of a sermon is, in short, something the hearer looks through but not at, just as he looks at the stars through a telescope without being concerned with the artful embossing on its barrel. Hence, the words of a sermon must be correct, unobtrusive, and transparent, as their arrangement and structure must be. When the hearer finds himself looking at them instead of Christ, the sermon has failed.

A sermon is only a road sign, and when we begin using original Rembrandts for highway markers, the cultured traveler is likely to pause so long he forgets his eternal destination.

2. Just as the congregation cannot look *at* the sermon but must look *through* it to Christ alone, so no preacher can risk looking at the

tools and products of homiletics as things in themselves, having laws and rights of their own. The artist may get so wrapped up in his gifts and his brain children that, in the manner of a proud papa, he struts like a peacock at their triumphs and cringes like a dog at their defeats; but woe to the preacher to whom people feel impelled to apologize because "the baby spoiled your beautiful sermon."

If our artistic vanity is written so plainly on our faces, it indicates that we are more preoccupied with the care and feeding of our own brain

What Is a Sermon?

The more preaching we hear, the more we wonder, "What is a sermon?" This question raises a whole complex of others, among them Roy DeLamotte's "Is the sermon a work of art?"

Does the preacher in his sermon—as in a lawyer's plea—preach for a verdict? Is the sermon out of date today as a unique form of communication? Should a sermon be different from any other type of address? Has the sermon lost its power to communicate ideas?

How do you answer? We would like to know; and we begin a little project in the exchange of ideas with this article. Meanwhile, send us your ideas.—Eds.

children than with the feeding of the Lord's sheep.

Each of us has at some time begun the writing of a sermon with a single and compassionate eye fixed on next Sunday's congregation, only to "create" a paragraph that was a "literary gem." At once our vision splits and our motivation corrodes: it is love at first sight, and the proud display of this precious creature frequently takes precedence over our prophetic compassion for sheep without a shepherd. We may even rewrite the entire sermon just to give our gem its proper setting.

In poets this is understandable; in prophets it is inconceivable.

It is true that many of the prophets were poets, but their work is not known as *poetry* among readers of the English Bible. That is, it is not remembered as an organic unity of form and content, thought and word, any more than "A Midsummer Night's Dream" is known as *poetry* among Germans who read only German.

Happily, the prophets fall under Goethe's dictum that only the *major* poets can survive translation. The fact that Isaiah has survived everything from English to Urdu only demonstrates again that the man of God has a single eye fixed on truth, and thus his truth is eternal even though its literary vehicle may perish or become inaccessible.

No man can serve two masters. The ultimate difference between prophet and poet may lie in the fact

that the prophet loves truth above everything else, while the poet loves truth *and* the various and transient vehicles of its expression.

Therefore, the only proper attitude for the preacher in regard to the artistic skills of his calling is one of respectful interest generously salted with suspicion. Only an eternal vigilance can keep us free from the vanity of the prima donna and the cultural snobbery of which art is so often the vehicle and the division of purpose "which doth so easily beset us" in the very act of wielding these earthly weapons in the battles of the Lord. Let art be the handmaid of Christ, but never his competitor for the soul of the preacher or congregation.

Obviously, we are obligated to study all available techniques and skills through which men of literary genius have enriched our powers of communication; we must master strange new techniques like radio and television, which too many of us seem unable to believe are either strange or new. We must sharpen our word sense and empower our imagery by steeping ourselves in great poetry and prose. But we must hold these tools in unpossessive hands, prepared in the midst of any sermon to fling them aside the instant they threaten to wound instead of heal, to bring death instead of life.

When necessary, to the weak we must become weak, that we might gain the weak. Far better to fly to

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heaven on wings of trash than to slide into hell on "Hamlet."

Our call is to be obedient to a heavenly vision, even when this includes a sacrifice of cultural possessions which may actually be a genuine betrayal of *earth's* best and highest. For God is not a complex of cultural values, no matter how lofty the genius of their creators or how religious their subject matter. He is a living Person, the vision of whose holiness re-creates us in the deepest origins of our spiritual man and sends us forth into a world whose most sublime human accomplishments elicit only the cry, "Woe is me! . . . for I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

3. Finally, a sermon can probably never be a work of art because works of art are products—statues, poems, buildings, paintings—and each is made out of one kind of stuff. But a sermon is a process and begins on one plane as a dialogue between speaker and hearer, shifts when successful to another plane as a dialogue between hearer and Christ; and, if totally successful, issues in something that blossoms in the heart of the hearer with a life and beauty of its own and an organic wholeness sometimes only flimsily connected with the sermon that precipitated it.

Thus, the best sermons are only

half heard, and preaching is like starting an outboard motor: However artistic it might be to use three symmetrical yanks, some little boat occasionally responds to the very first and launches out into the deep without us, which is exactly as it should be.

The young man who struggles inarticulately to tell a girl he loves her may at some point get his idea over and may create a communion and a spirit so poignant as to render even the most eloquent words tasteless and flat and to make any preoccupation with "art" a downright absurdity. Even so, a sermon is supposed to communicate, in its final intent, an immediate experience of the love of God which leaves both speaker and hearer with no serious concern about art.

The message is not intended to be a thing of beauty and a joy forever, a literary unity to be appreciated, or a string of verbal jewels to be remembered. It is a sowing, and the form and structure and beauty of the harvest are something properly beyond the wisdom and control of the sower. He may never even know which seed fell upon good ground or whether there was any harvest at all, and such is the vanity and fickleness of us who hope we are called of God to preach that this unsatisfying arrangement is doubtless a product of his wisdom. "So neither he who plants nor he who waters is anything, but only God who gives the growth" (1 Cor. 3:7).

By CARL MICHALSON

Why Methodists Baptize

*Baptism signifies the future—
it is not tied to a moment of time.*

IF THERE is such a thing as a Methodist theology for the sacrament of Baptism today, it has a wide gulf to span.

Methodist thinking on the subject has its origin in statements by John Wesley, which were either a simple abridgment of an official article of Anglican belief or minor variations on a theme originally composed by his Anglican father.

On the other hand, Methodist thinking and practice today is a long way from affirming baptismal regeneration for infants, as Wesley did in those statements.

The conscience of The Methodist Church surely cannot remain easy about the existence of a sacramental practice savoring of a body of belief which is no longer invoked to justify the practice.

One who attempts a theology of Baptism is sure to trip over some sleeping dogs. For instance, considering the apparent sufficiency of

the Word in reconciling men to God, what can Baptism add? If it has a role, is it not subordinate to the Word in preaching? Is it not so dependent upon the preached Word that no baptism should be performed except in the context of a service of preaching? And considering the fact that the Word is preached for the purpose of being heard, may it not be the appropriate moment in the life of a communion like Methodism to abandon infant baptism?

Such a trend would be alien to the faith of the Church. The trend



Carl Michalson, professor of systematic theology at Drew University, Madison, N.J., is author of Faith for Personal Crises (Scribner's, 1958).

is not likely, of course, for the habit of a church is not easily changed, even after the rationale for the habit has passed. But even the suggestion of such a trend seems to expose a serious theological poverty in the household of faith.

Let's summarize the significant theological bases of Baptism.

The Christian witness affirms that there is a Word which pre-exists both baptism and preaching. This Word is the Baptism with which Jesus was baptized. The Word of Jesus' baptism is the Word which founded the Church. The Church is founded as, among other things, a baptizing and preaching community, the content of whose ministry is Jesus as the baptized one.

Baptism and preaching have that Word in common in that both hold out the promise of faith through Jesus' baptism. Baptism, however, is more comprehensive than preaching in granting the *seal* of faith, together with the promise.

Preaching refreshes the Church's memory of its baptism. In this sense, Baptism is the unrepeatable Word, while preaching continually repeats. If these factors are true of baptism, as I believe they are, then it is significant to observe that they are equally true of infant baptism and adult baptism.

Now let us take up each step:

1. One should look for the significance of all baptism in Jesus' baptism. Jesus is himself the Word in Baptism—the Baptism in the cross

and Resurrection (Mark 10:38, Luke 12:50). Hereafter, the Baptism into which the Church is baptized is the Baptism of Jesus' dying and rising (Rom. 6:4; Col. 2:12).

This seems to be the less evident but the more sensible reading of 1 Cor. 1:12-17. Paul observes that some Christians are claiming they belong to Paul, others to Apollos, simply because these were the men who performed their baptism. Paul concludes, then, that Christ did not send him to baptize.

But Christ did send Paul to baptize! Every disciple is as called to baptize as he is to preach. Paul is saying simply that he has not been called to perform a rite which is something other than preaching in significance, something which results in affiliation with him, Paul. He has been called through preaching *and* Baptism to incorporate into the dying and rising of Jesus. Likewise, when we baptize, we baptize in the name of the baptized Jesus.

Discussions about the *form* of baptism dwindle in significance when Baptism is associated with the saving event of Jesus, and not simply with his baptism by John or even with his purported institution of the practice.

2. Baptism is, therefore, the basic sacrament. Its priority is logical as well as chronological. For Baptism forms the Church's life. It is the inaugurating, initiating event, engrafting the Church into Jesus' baptism. When the 19th century re-

former, Pastor Kohlbrügge, was buttonholed by being asked the question, "When were you saved?" he would answer, "In the year A.D. 29."

Baptism is just such a dating of one's salvation by its source. Preaching and the other sacraments, which always presuppose baptism, are episodes within the history which the Baptism creates. Baptism is to the preaching ministry of the Church what the crossing of the Red Sea is to the receiving of the Law on Sinai. The Shepherd of Hermas was right, then, when he confessed that the whole Church is a tower built on a foundation of water.

3. The baptism of Jesus created the Church. The intention of the word of Baptism is the establishing of the faithful congregation. Hereafter, the sacraments of the Church are acts of the congregation, manifesting the objective spirit of the congregation which has been evoked in the primal baptism of Jesus. In the sacrament of Baptism, the congregation expresses its objectivity by taking up the child into its life much as a mother embraces an infant. The baptismal act is the Church's affirmation of its maternal responsibility, a profession of its existence as a congregation.

The subsequent confirmation of the child is not so much the child's opportunity to affirm the existence of the congregation and accept his place in it as it is the congregation's means of continuing to testify to its

existence by fulfilling its responsibility to the child.

Infant baptism is the evangelical sacrament because it does not exact a pledge from man, not even in a delayed way at confirmation. It is the act in which the Church renews God's pledge.

4. The Word as the content of the Church's life is the presupposition in both preaching and the sacraments. There can be no separation, therefore, between these two ministries. The various ministries do not depend on each other but upon the prior Word, Jesus, exemplified in each. The sermon articulates the covenants of Baptism and the Lord's Supper.

In Protestantism it is one thing: the Word in the Sacrament gives all the sacraments their validity.

For that reason, there is some sanity in Karl Barth's suggestion that every service of worship should surround the preaching with Baptism at the beginning and with the Lord's Supper at the end.

It would seem that the Word present in Baptism is the same Word that is present in preaching. As Paul Tillich says, the Sacrament is the Word, even if nothing is spoken. The Word in Baptism is not the Word of institution which saves the water from being mere water. It is the Word of the Gospel which communicates the intention of the congregation to make the baptism of Jesus effective.

5. The sacrament of Baptism is

a more comprehensive Word than the Word of preaching. Preaching is the promise of faith; Baptism is the promise and the seal of faith. It is the seal of the promise which makes a sacrament different from the preaching.

The material element in the Sacrament is the sign of this seal in a way in which the audible speech of a preacher is not. What Jesus has promised is unity with God's saving act in history: the act of his baptism, dying, and rising.

Baptism is the act of incorporation into a congregation constituted by God's saving act in Jesus' baptism. Some feel, for that reason, that it is foolish to baptize a dying infant who has no opportunity to live in the congregation. (Wesley, for whom the congregation includes the communion of saints, did not share that reluctance.) Others feel it is foolish to baptize infants who will have no chance of instruction in the Christian congregation.

I am not intending a doctrine of Baptism *ex opere operato*. The element of water is not a cause or instrument of one's being born into the congregation; it is the occasion for the knowledge of that event. It is the sign of the seal. Baptism is the Gospel testimony that what God has promised he is fulfilling through the baptismal congregation.

That is why, to paraphrase a statement by F. D. Maurice, while we occasionally counsel despair from the pulpit, we do not declare any-

thing but the Gospel at the font.

6. Finally, it can be said that the Baptism never loses its effectiveness. It is virtually the indelible Word. That is why the sacrament of Baptism is unrepeatable. When the Church performs an act of baptism, it does so with the consciousness not that it is holding out a live option for one's subsequent belief but in the conviction that it is setting up the gracious condition for the possibility of all subsequent acts of faith.

Baptism is God's covenant with us to drive out sin. Nothing invalidates that covenant, not even sin. It is no longer possible to base the necessity for baptism upon a doctrine of original sin. One bases Baptism, as the earliest Church did, upon a doctrine of Jesus as the baptized one.

Nor is it any longer justifiable to consider sin in the baptized as an invalidation of baptismal grace. For the grace of Baptism is a promise which has been sealed. The seal remains upon the baptized as the continuous access to a knowledge of God's redeeming grace.

As the Westminster catechism states, the efficacy of baptism is not tied to a moment of time. And, as Luther suggests in his smaller catechism, baptismal water signifies not the past but the future, the daily drowning of sins in repentance and rising in righteousness.

Baptism is the event which puts the congregation under the protection of the Lord of the future. Re-

penance of sins in the baptized is not a going on to something beyond baptism but a re-entry into the baptismal grace.

Schleiermacher was wrong, then, to insist that the act of baptism is ineffectual, if it is applied before the work of preaching is complete to awaken faith. Baptism has done the work of preaching. But, it has done more—it has sealed the promise of the Word. Preaching refreshes the Church's memory of its watery foundation and evokes the repentance by which the congregation continually immerses itself in the healing waters.

To require anything to take place ahead of baptism would be to invalidate the Word of Baptism. For Baptism is the Word that Jesus is baptized for us. That Word does not require our consent; it enables it.

Even in adult baptism, the authenticity of the acts which precede baptism is defined in terms of one's responsibility to Baptism. Baptismal vows which precede baptism in adults are pledges of faithfulness to the implications in Baptism. Faith, therefore, even when it is prior to baptism, is really a pledge of what will obtain subsequent to baptism.

In adult baptism, faith before baptism is a sign of the prospect of the believer's perseverance after baptism in the community of Christians.

In the Methodist baptismal service for youth and adults, the significance of the vows taken is expressed as follows: to "make known your purpose to accept the obligations of this holy Sacrament," by answering the following questions. The dividing line between the baptized and unbaptized is not so much between "saved" and "unsaved" as between responsible and irresponsible, faithful and faithless. The Word of Baptism in either children or adults has the same spiritual efficacy. It does not exact responsibility. It creates the conditions for the possibility of responsibility.

Infants ought not be required to become adults before they receive the benefits of what our Lord said adults must become as little children to receive. When asked if one believes in infant baptism, then, he ought not answer as someone did, "Lord, yes, I've seen it done." But he may answer as Wesley did, that baptism in an adult is as difficult to understand as baptism in an infant. For each is the gracious promise and seal of God.

Two Deaths

Every man really faces two deaths and not just one. There is the biological event marked by mortuaries and monuments. But there is also the personal event, the spiritual death, which often goes unnoticed.

—CARL MICHALSON, in *Faith for Personal Crises* (Scribner's)

By JACK W. GRAHAM
*Co-ordinator of student affairs,
Southern Illinois University*

What a church can do for students

1. Students can be made aware that they belong to both the foundation and the church.

2. The foundation director can be appointed as minister or associate minister of the local church.

3. The church can use college youth as choir members, ushers, church-school teachers and scout leaders, assistants in nursery and cribroom, sponsors for Methodist Youth Fellowship groups, and waiters and waitresses at church dinners.

4. The Sunday morning church service can be recognized as the most important part of the Wesley Foundation program. Students can assist the minister in the chancel.

5. The foundation can avoid scheduling any program at a time when it would conflict with a church service.

6. Students can be enrolled as affiliate members, with special emphasis given to making them feel they are members to strengthen the total life of the church.

7. The foundation can include in its regular publicity the parts of the church program that have to do with students.

8. The Wesley Foundation program can be embodied in the church bulletin.

9. The church paper can be sent to all affiliate members.

10. The local church can elect, from

its official board or commission on education, representatives to sit on the student council of the foundation.

11. Wesley Foundation council members can be chosen to sit on the official board and church commissions.

12. There can be joint planning by church and foundation leaders, with regular meetings.

13. The foundation can invite church members to such special events as the new student banquet, Christmas program, spring banquet.

14. Students can be invited into the homes of church members for a meal. Thanksgiving, Christmas, and Easter are especially appropriate times.

15. The church can show special interest in students and appreciation of financial contributions. A portion of the loose collection on certain Sundays or a series of Sundays can be devoted to youth work.

16. The church can offer special service to married students and their families.

17. Such church organizations as church-school classes and Methodist Men can provide transportation for deputation teams. The Woman's Society of Christian Service can help by serving dinners and providing special programs at the foundation.

18. Selected youth who have been to work camps, state and national meetings, and mission fields can be invited to speak at church.

By GRANGER WESTBERG

Christian alternatives to divorce are being discovered through the group dynamics of couples' clubs.

Counseling the Newly Married

TWENTY YEARS ago a minister rarely carried on what we now call "premarital counseling" for those he was soon to marry. Ten years ago only 10 per cent of Protestant ministers had such counseling sessions. Today, while we have no accurate figures, close to 50 per cent of Protestant ministers make arrangements at least to get acquainted with couples before the ceremony.

As the custom has become more widely known, an increasing number of engaged couples ask for the privilege of discussing the bases of the Christian family. The couple usually notifies the pastor at least a month prior to the wedding; so that counseling periods can be arranged. In those churches where ceremonies are regularly announced

through the bulletin and church paper, couples seem to take special pride in this interest which the Christian community takes in their forthcoming marriage. Frequently they notify the pastor three to six months ahead.

Members who feel that premarital counseling is important can encourage their pastors to do more of it by offering to help him with some of the routine work that can be done just as well by laymen. This will give more time for actual counseling.

Obviously premarital counseling cannot be expected to work miracles. Its aim is to create a close relationship between the pastor, who represents the church, and the couple. It serves to remind them that Christian people have a personal interest in them and are willing to be of help to them whenever called upon.

Premarital counseling does have

Granger Westberg, associate professor of religion and health, works jointly with theological and medical faculties of the University of Chicago.



three disadvantages: (1) it comes at a time when the couple is often preoccupied with plans for the wedding, the honeymoon, and the future home; (2) most of the potential problems discussed are still theoretical for them; and (3) due to the pressure of time the counseling is often limited to only one session.

Premarital counseling is only a prelude to further discussions during the first few years of marriage. The church in which the couple was married should have an ongoing interest in them, even if the minister may have moved to another parish.

This concern can best be shown by having an active young married couples' club. It is a relatively new phenomenon in many churches and is of exceptional value, because it provides a discussion forum at a time when young married persons have specific questions about this fascinating new experience. The

minister, of course, is closely related to the group and in it is able to continue what he began before marriage.

Such a club provides the give-and-take which only the group relationship can offer. More happens when more than one couple meets with the pastor. Call it "group dynamics" or "group interaction" or any other fancy name you wish, the group creates a setting in which each couple can hear others discuss problems which they now find are common to all.

When an individual couple has specific troubles requiring attention, the minister naturally talks with them personally or refers them to someone who specialized in the particular problems presented. But most problems are of a general nature.

When, for example, a couple, upset about a problem, hears a similar one discussed in the group, they can look at it much more objectively. It does not loom out of proportion to its size. It is no longer hidden and hard to get hold of. It is now out in the open where it can be looked at with some humor, perhaps.

Couples' clubs related to the church should view all subjects in the context of what is important in the Christian way of life. This means then that the basic philosophy underlying all discussion is predicated on the conviction that the Christian gospel illumines all areas of living and not least the re-

lations between husbands and wives. This brings encouragement and hope even when, under cold analysis, problems seem hopeless.

Most of us have become weary hearing endless sessions devoted to why Mr. and Mrs. Blank are having troubles. We have heard the psychologists analyze causative factors. But we are not always convinced that such analysis necessarily brings about new and abiding happiness.

The value of a careful, "scientific" approach to human woes is not to be underrated, provided it is not regarded as the cure. It is not the cure; it is merely helpful in clarifying some of the underlying causes in the present conflict. But some marriage counselors, who make a fetish of their ability to analyze, leave the disturbed couple with the impression that they should never have married and that divorce is the only recommended solution.

Analysis needs to be coupled with Christian hope. Then, although humanly speaking a solution seemed impossible, faith in the grace of God and power of forgiveness can make a real difference.

Such couples can say, "We see no human solution to our dilemma; but we have known Christian people who face far greater obstacles to marital happiness than ours, and yet trust in God has helped them discover ways to face them."

Couples' clubs provide an opportunity for a continuing study of

what goes into the make-up of a Christian home. Medical educators have found that students learn faster when their studies are closely related to daily involvement with the problems of patients. Recently they have begun to introduce medical students to patients during their first few weeks of school.

This creates a "live" learning situation. The student soon sees the need for such lengthy—and complex—expositions in the textbook.

Living together provides a similar learning situation for couples. They begin to see, for the first time, that what they had imagined to be abstract Christian doctrines are concepts which are exceedingly practical and intimately related to mature living. Gradually they begin to realize that to call one's self a Christian requires that one take a new look at interpersonal relationships. Words which they had heard again and again from the pulpit take on new meaning. Such words as "self-sacrifice" or "self-discipline" now become real concepts which affect their relationships with each other in the marriage state.

It is especially profitable if, during the early years of marriage, these concepts can be re-examined in terms of their validity for two people who are learning to live together in the same house. Their day-to-day relationships provide the "clinical situation"; so that the organized discussion in the couples' club can help to point up the prac-

ticality of our Christian teachings.

These groups are most effective when they number between 10 to 20 persons. If it goes above 20, it could be divided, at least during the discussion session. The goal is to give everyone a chance to participate in the conversation, even the most reticent person.

The subject for discussion is usually presented by one couple, who prepares an opening statement of about 20 minutes based on "research" they have done. The pastor can help direct these leaders to the best source materials; so that what they say is based on the latest developments in that field. The meeting should be informal.

HERE are some topics that have stimulated such groups. In a sentence or two I have tried to indicate the direction the discussions have taken.

1. *Religious literature in the home.* Newly-married couples welcome a discussion of religious magazines and books which will inform them of the latest developments in the religious world and how these affect the secular world.

2. *Religion and ritual in the home.* Discussion may begin with the solidifying quality of religious ritual in the traditional Jewish family, proving how we may incorporate the symbolism of Christian events in establishing family customs, particularly as these cen-

ter around the dinner table. Grace at meals and the family altar are matters of real interest to new homemakers.

3. *The use of our increasing leisure.* Here the Christian doctrine of work and rest can be discussed in relation to our own use of the greatest amount of "free time" in the history of man.

4. *Materialism, boredom, and modern man.* Related as it is to the previous subject, this provides an additional opportunity for studying carefully the spiritual dangers resulting from the desire to pursue happiness and to acquire material possessions.

5. *Christian attitudes toward birth control.* This discussion may begin with a historical survey and continue with the theological and psychological implications in the decisions which couples must make concerning the coming of children. The Planned Parenthood Association can provide excellent literature and discussion leaders.

6. *The Christian interpretation of sex.* A review of "scientific" studies of sex habits of the present generation and the relation of these to lasting Christian values is important here.

7. *How to tell children about sex.* While the discussion focuses on children, it can also have unusual oblique value in helping young married persons clarify their own attitudes, acquire a working vocabulary, and to work through some

of their own emotional conflicts.

8. *Self-understanding.* The discussion beginning on a psychological level should not end here. Scripture is filled with illustrations of persons whose lives took on new meaning when they "came to themselves."

9. *Prayer on an adult level.* Here is a re-examination of the meaning of prayer for those who desire to go beyond the elementary forms and discover the insights which prayer brings to those who are willing to practice the presence of God.

10. *Christian attitudes in handling suffering and illness.* Whenever two persons who care about each other deeply live together, occasions of suffering, either mental or physical, seem inevitable. When these are faced constructively in the early years, a pattern is formed which can help to make these experiences spiritually profitable.

11. *Group projects for implementing the Gospel in the local community.* The discussion may center around specific ways by which these young couples can effectively make an impact upon particular problems

which confront the people of their community.

12. *Mental health and the home.* Here is a chance for a frank confrontation of the problem of mental illness as it affects all of us, with special emphasis on the rehabilitation of those who have been released from institutional care.

These 12 topics are meant only to suggest the unlimited possibilities for discussion of matters close to the hearts of younger married people. Pastors who have worked with this type of interest group agree that it is probably the most stimulating of all groups in the church.

Here are people who have recently made the greatest decision of their lives. They are deadly serious in wanting their marriage to work. They long for social life with couples who have similar interests and who enjoy spending inexpensive evenings together in fun and in serious discussion. Fun and serious discussion are two things which every couple ought to have more of, and the church is the logical institution to recognize this need and do something about it.

On Looking Ahead

Some people think that all there is to keeping a car is to fill the tank, polish the chrome, and let it out, with little real knowledge of what is in it and complete disregard in looking ahead to read the road. In the same way, some parents keep children—feed them, dress them, and let them go, without understanding what goes on in them or preparing them for what's ahead. As a result the greatest killer, not even barring war, is the reckless driver, and the biggest wrecker is the careless parent.

—HENRY RISCHIE, in *American Youth in Trouble* (Fleming H. Revell)

Fundamentals of Church Business

By WILLIAM H. LEACH

Editor of *Church Management*.

YOU ARE LUCKY to be working in the church," said a friend. "It is the only field I know that has not undergone terrific changes in the fundamentals and practices."

He was a good churchman; but how little he really knew of what has been taking place in church life since 1900. Changes have not been limited to techniques of administration; but let us look particularly at that.

Of course, good church administration is based on the principle that the best methods are those which

best accomplish the purpose of the Church. At times these may challenge the traditional practices; at times they may parallel it.

Paul wrote his letters to the churches in a large bold hand, but this is no argument why the modern minister should not use a typewriter. The end sought is the composition, not the machinery of production.

The 19th-century congregation in America was led by a pastor who had a study but no office. He did not own an automobile; he did not use a telephone. The minister of today uses both of these conveniences. They increase his capacity. It is good church management to do so.

Good church management insists that when you build a new church building, you erect it to fit your program—not merely to follow tradition.

The cruciform church did not spring from the mind of the apostles. The additions which made the arms of the cross were first erected to obtain needed additional space. Then someone noticed that unconsciously the builders had erected a church in the form of a cross.

For a period in England, it was customary for the clergy to have the responsibility for the erection and maintenance of the chancels of the parish churches; the laity had the responsibility for the nave. The clergy built the chancel to fit the

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needs for prayers, sermons, and songs. The laymen built for a place to stand or sit for worship. Both parts of the church were functional. We add educational buildings, social rooms, and parking space, because they are necessary in the church program.

Good church management demands the best in lay leadership. After it has established an organization which provides for the use of many people in its program, it seeks the best men and women to work the program. The church of today with its many diversified tasks makes the selection of adequate qualified leadership a most important function. The task of financing a new church building requires a different temperament and training from that of teaching a class in church school.

Good church management seeks not alone a man's money but the man himself. It has done a great deal to broaden the scope of stewardship. It has, in part, recovered the spirit of the days when great churches were built through the contributions of men's hands. It has found many tasks which help to promote the program of the Church.

Nothing so develops personal stewardship as exercise. The legend of Our Lady and the Juggler is often quoted to show that the offering of the poor juggler, scorned by the priests, was acceptable to the virgin. Each worker in the church

likes to feel that his offering is pleasing in the sight of God. Nothing builds confidence in a man like the thought that he is doing an important bit of work.

Good church management believes that as a man gives, he grows. It qualifies the idea, however, by insisting that the man's growth is dependent upon his belief that the work he is doing is worth while. This is important in the entire philosophy of church administration. There is no boon-dazzling tasks in the Church.

Good church management believes in democratic procedures. Today the marginal people on our rolls are increasing. The recovery of these people is a most important duty of the church. The recovery may be hastened by pastoral and lay visitations, but the cure usually comes through some kind of plan for integrating them into the church program. It requires, at times, the combined skill of the pastor and psychiatrist to find just what kind of work will interest them.

Good church management recognizes that there is no pattern to fit every situation. The inflexibility of denominations has often proved disastrous. Local churches must have freedom to create programs to fit their local needs.

Some people seek in the church an opportunity for worship. They like good music, good preaching, good liturgy. They resist activation. Church management sees no need

to push them into the tasks of serving tables.

Good church management places the emphasis upon program and people, in contrast to theology, liturgy, or parliamentary procedure. It seeks the methods of executive rather than the parliamentary. It tries to move men to action rather than to decisions. It is interested in meeting, but it is also interested in what goes on between meetings.

RIGHT here is where the good church executive differs from the platform chairman. The chairman must know the adopted "Rules of Order." He must rule as to who has the right to speak, what motion has precedent, what committees to appoint.

The executive measures the work by periods of time. The chairman of the meeting appoints a committee for a certain purpose. The good executive sets the time clock for the committee to see that the task is accomplished step by step before the next meeting. Meetings are but stepping-stones to accomplishment. Good church management seeks good executive leadership.

The tools of a theologian are the creeds of his church; the tools of the executive are people. He must move them into position to meet the ends in view; and, yet, he must consider people not as means but as ends in themselves.

The traditional training for the

ministry does little to qualify the minister for this executive work. Instead it exalts the ministry to the point where it makes it difficult for him to give leadership to others. He is the big "I" in the church. Executive procedure would prefer that he be one of the "We." A triumphant pulpit ministry is no evidence that a man is qualified as an executive.

The minister, however, is the head of the local church. As such, he must assume the duties of leadership. As social and pastoral duties are forced upon him, he needs some knowledge of executive methods.

If he feels that he is not qualified for this service, he should start to steep himself in the language of successful executives. He will learn from volumes on the psychology of leadership. The bibliography which follows will offer some good suggestions. Some very valuable material may be found in *Influencing Men in Business*, by Walter Dill Scott (an "oldie" which is out of print but is still useful); the still good *How to Win Friends and Influence People*, by Dale Carnegie (Simon & Schuster, \$3.50; Pocket Books, paper, 25c); and *How to Work with People*, by Sumner Harwood (Cambridge Analytical Services, out of print).

Good church management is a necessary and valid servant of the Church for the contribution which it makes to program and to persons.

The best administrative methods are dated to fit their times.

A preacher finds seasonal themes in the beauty of God's creation.

Symbols for Summer Sermons

By RALPH S. ROBINSON

SUMMER PREACHING, like preaching in other seasons, must be related to life and must awaken the people to the presence of God. Our preaching ought to startle the conventional, arouse the complacent, strengthen the weak, and start the sinner on a new life in Christ.

In commenting on the Psalms in *The Interpreter's Bible*, Frank A. Bullard says, "Even ministers can be so conventional in preaching that congregations slumber in peaceful inattention." But how to become unconventional so as to become con-

vincing? Peter F. Drucker in his book, *America's Next Twenty Years* (Harper & Bros., \$2.75; text ed., \$2), says that the key word of the future for business and industry will be "innovation." Likewise, I believe that innovation is a key word for preaching as well as for production. If we are to communicate with people of our time, we must use symbols in our sermons that have significance for them in today's world.

For the summer months, the use of summer symbols would be an innovation for many preachers. A starting place is the call to the beauty of God's creation. Heed Emil Brunner's statement in answer to his own question, "Is this world that which God has created?"

Brunner replies, "There is the pessimistic view . . . that this world, as we know it, cannot be the work of God the Creator; also, there is the optimistic view that the world, as we know it, is identical with the Divine Creation; and there is the biblical view that this familiar world—with the one exception of evil—is God's creation" (*The Christian Doctrine of Creation and Redemption*, Westminster, \$6.)

One significant symbol for summer preaching is "mountain." The Bible often refers to mountains where God met man and where man found God. The Bible opens on the mountains of Moses where God revealed himself through law; the climax comes on a cross where

Ralph S. Robinson is pastor of Mc-Masters Church, Turtle Creek, Pa.

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Jesus was lifted up on Golgotha; and the Bible comes to a close (Rev. 21) on a great high mountain where is the holy city, Jerusalem. *It shall come to pass in the latter days*, says Micah, *that the mountain of the house of the Lord shall be established as the highest of the mountains . . . and many nations shall come, and say: "Come, let us go up to the mountain of the Lord . . . that he may teach us his ways."*

Text for a sermon on mountains is in the words of Jesus, *Whoever says to this mountain . . .* (Mark 11:23). Illustrations can be found in any of James Ramsey Ullman's books on mountaineering such as *The Age of Mountaineering* (Lippincott, \$6) and *Tiger of the Snows* (Putnam, \$5). In the latter, the autobiography of famed Tenzing of Everest, Ullman quotes the hero as saying, "It takes more than power to conquer a great mountain . . . it takes a wonderful spirit."

In Arnold J. Toynbee's, *A Study of History* (10 vols., Oxford, \$75), there is a fine chapter on "The Challenge of the Mountain." Such a sermon would certainly close with the words of Jesus, "I have overcome the world."

Another symbol for a summer sermon is "clouds." An excellent text is based on Ps. 104:3, "God maketh the clouds his chariot."

First: God comes in the nimbus or storm cloud in judgment. Isa. 19:1 says, *Behold, the Lord is riding on a swift cloud.*

Second: God comes in the stratus or low clouds of mercy. Exod. 34:5 says, *And the Lord descended in the cloud.*

Third: God comes in the cumulus cloud of glory and transcendence, power and majesty. Matt. 17:5 says, *Lo, a bright cloud overshadowed them, and a voice from the cloud said . . .*

A fine book on clouds is that by Bishop William A. Quayle, *A Book of Clouds* (out of print). Aristophanes' play, "The Clouds," is also helpful for illustrative material.

Another subject for a summer sermon is the "ant." Solomon's advice, "Go to the ant" (Prov. 6:6), has been quoted much through the years but little heeded. To give some attention to the very small but exceedingly wise creature should prove helpful in our day which is attracted by bigness.

Our movies display the colossal; our buildings are overwhelming; our sports stupendous; and our evangelistic services are overflowing. Certainly advertising overwhelms us with magnanimous adjectives and adverbs. We need to come to the power of the particular and the wisdom of the wee.

Joseph Wood Krutch in *The Great Chain of Life* (out of print), has an excellent chapter on the ant. He says, "If early man had investigated the insect's method, he might have advanced a few thousand years at one jump on the basis of what he could have learned about soil

preparation and planting." There is another chapter in *The Book of Naturalists* by William Beebe (out of print), entitled, "Driver Ants" by Thomas Belt.

CONTINUING our quest for subjects for summer sermons, we can adopt our text from Psalms 1 in these words, "And a man shall be like a tree." The Bible opens in a garden where the Lord God made to grow every tree that was pleasant to the sight and good for food. The Bible comes to a climax in a tree on Golgotha's hill where, in the words of Sidney Lanier, "Twas on a tree they slew Him—last When out of the woods He came." The Scripture closes with the river of water of life flowing from the throne of God and on either side of the river, the tree of life and its leaves were for the healing of the nations.

And a man shall be like a tree. A tree is planted some particular place. So is man. A tree is pulled by the attraction of the sun. Jesus said, *and I, when I am lifted up from the earth, will draw all men to myself.* And a tree is planted for a purpose: that is to be pleasant and to produce fruit. So is man. "You will know them by their fruits."

Rutherford Platt's book, *This Green World* (Dodd, Mead, \$6), is a book of information and inspiration about trees. An example of the lifting power of the sun is given in that 40 apple trees will lift 16 tons

of water a day by evaporation through the leaves. Oliver St. John Gogarty says this poetically:

*What can we say but, "Glory be!"
When God breaks out in an apple
tree?*

Finally, let me suggest for summer the subject, "The Heavens Declare" (Ps. 19:1). This verse has been quoted often, yet one seldom hears a sermon specifically on the "Stars."

*Alas for him who never sees
The stars . . .*

said the poet John Greenleaf Whittier; and this might well be the subject. One could, with the help of a book on astronomy (such as Bernhard Bennett-Rice's *New Handbook of the Heavens*, McGraw-Hill, \$4.95; New American Library, pap. 50¢), take his congregation on a journey into space, traveling at the speed of light, 186,273 miles per second, and at a certain point turn back toward the planet earth.

In these days of man-made "moons," the sermon might point out that the mind that can measure is greater than what it measures.

If sermons are to be a means of bringing men to a consciousness of God, they must be prepared and preached through the inspiration of the Holy Spirit, who gives wings to words that proclaim the Gospel of life abundant in the life, death, and Resurrection of Jesus Christ.

A Proposed System of

CHURCH ACCOUNTING

By LOWELL E. LARSON

Condensed from *The Journal of Accountancy* (May, 1957)

IT IS easy to find fault with church accounting. Let us skip all that and proceed to a system that will fix responsibility and provide an internal check.

A good church accounting system should provide information which will:

1. Aid in planning the future program.
2. Report actual progress compared with the planned program.
3. Provide a historical record.

The financial affairs of the church must be divided among several people in order to provide proper internal control. General records should be in the hands of a treasurer while the financial secretary should have all the contributors' records. The handling of cash receipts should be left with a cashier's committee. Disbursements should be by authority of the governing board.

Lowell E. Larson, a layman, is business manager of the Augustana Academy, Canton, S.D.

The chairman of the auditing committee should be responsible for receiving the bank statements from the bank and making the reconciliation.

Some kind of written instruction is needed for handling the money and the records. These instructions need not be elaborate, but should be complete enough so the records will be consistent from year to year.

Church treasurers are ordinarily elected for a one-year term.

The written instructions should include directions for preparing the budget, handling and recording cash, and financial reporting. These instructions should not be so rigid as to discourage an alert treasurer from making some improvements. Rather they should provide help for those who are untrained for their job and deter the treasurer who might want to make unwise short cuts or changes.

The program of a church comes first, then the budget. The budget should not control the church pro-

gram. It is a means to an end, not the end itself.

After the budget has been prepared by the budget committee and studied by the church members, the next step should be to have each member underwrite the budget by making a pledge. The adoption of the budget authorizes the officers to act within the budget.

The records of members' accounts maintained by the financial secretary are primarily records of contributions received from members. There are a great number of forms available from publishers, more than for any other phase of church accounting. The choice of forms can be made from bound books, post bindings, ledger cards, and so on.

Because of the amount of work involved in this phase of the accounting and because of the desirability of providing a record or "statement" for the contributor, some kind of carbon system is feasible for a small church.

With this system, each entry on the contributor's record is also entered by carbon on a second form. This saves the work of making out separate reports for contributors. The second copy of the form is perforated, so that contributions can be acknowledged by tearing off each quarter's information and sending it to the contributor.

This kind of reporting is considered a receipt, not a bill. Therefore, no provision is made to show

the balance unpaid. Much of the money which will come from the envelopes will be currency, and it is important from the standpoint of control that each donor get a receipt.

The accounts with members can be kept in a ring or post binder. Members' names are listed alphabetically. In addition to the amount of the pledge, each member's account includes the envelope number. Each contributor is given a set of prenumbered and predated envelopes to be used for making contributions toward his pledge.

Although the envelope can be identified by the number, the name of the donor should be used to reduce the possibility of error in posting. Because of the additional control it affords, members ought to be encouraged to identify their contributions by the use of the envelope.

THE envelopes received during the Sunday worship services provide a major source of revenue for the church.

When the money is counted, special care must be taken to check the contents of each envelope against the amount written on the front. If there is a discrepancy, the actual amount should be written in and circled on the envelope to show it as a correction. The amounts in the envelopes are counted separately from the currency and silver.

The loose offering for which envelopes were not used is also counted and included on the report. When the committee counts the money, a receipts summary report is made out in triplicate. One report is for the treasurer, one for the financial secretary and the third for the church office or pastor. The report shows the source of receipts and the funds to which they belong.

Amounts given to benevolences are entered in the benevolence column. If the budget allocates part of the receipts to plant funds or for a special project, the division can be made at this time by a percentage allocation. Special caution must be taken to note any donations which are made for particular objects. These need to be reported separately with both the designation and amount shown.

In addition to the money received from the Sunday offering, there may be some amounts sent or brought to the church office during the week. These should be receipted by the office secretary and can be included in the deposit made from the Sunday offering.

The receipts can now be entered on a bank deposit slip in duplicate. The total deposit must equal the receipts summary. One copy of the deposit slip will go with the deposit, and the other will go to the treasurer. Only one bank account need be used.

Then the envelopes (empty, with amounts entered) and a copy of the

receipts summary go to the financial secretary. He arranges the envelopes in order and posts from them to the individual members' accounts. The envelopes should be kept for a reasonable time after statements go to members, and until the yearly reports have been prepared.

The treasurer's copy of the receipts summary is the basis for his journal record. A bound journal is preferable so pages cannot be removed. This is a special precaution where audit controls are weak. In order to facilitate the report preparation, cash is separated in the journals according to funds and sources, using the column totals from the receipts summary.

Each line should crossfoot to the total and grand total columns. Enter subtotals and prove totals monthly.

Special care should be taken in handling and reporting contributions which are given through the church to be forwarded for a designated purpose. Common sources of such contributions include the memorials given at the time of a funeral. In order to assure that these funds are not overlooked and included as miscellaneous receipts, they should be run through the "designated" columns provided on the receipts summary and in the receipts journal.

The basic requirement for handling disbursements is that the disbursements be properly authorized. When the congregation approves

the budget, approval is given for the disbursements within that budget. The accounting system must provide the knowledge that disbursements are within that approval.

ADDITIONAL controls are needed for items purchased by individual staff members. Most purchasing is done by the janitor, secretary, or pastor. Invoices will come to the church office. The secretary will verify receipt of the goods and mark the face of the invoice "Goods Received," with his initials.

The invoices will be turned over to the treasurer who presents them to the board of trustees for approval. When he is satisfied that the expenditures are proper, the chairman should so indicate, with his initials and date, and the treasurer can proceed to write the checks.

Checks should be used for all payments. The treasurer should have custody of all checks and sign all checks. Checks ought to be pre-numbered. Only one signature is required on the check. Two signers on a check ordinarily are not a practical control.

The bank account should be reconciled monthly by the chairman of the auditing committee, who should receive the bank statement directly from the bank.

Information for the disbursements journal should be copied from the voucher copy of the check or from the check stubs. The dis-

bursements journal will be similar to the receipts journal in that it, too, will show the fund as well as the classification of disbursements. Unless the volume and variety transactions are exceedingly large, it should be possible for one treasurer to record all transactions in one disbursements journal.

A column should be used for each type of disbursement. Short sheets can be used to provide additional columns if they are needed. Each column would be the same as a disbursement classification used in the financial statements. Requirements of denominational reports should also be kept in mind when determining the classification of disbursements. Using the same breakdown in the journals will help in preparing these reports.

Deposits are entered from the receipts summary and the balance in the bank account is carried forward in total. It is not necessary to keep separate fund balances; those will be computed in preparing monthly reports.

To facilitate the monthly preparation of reports, each column in the journal should be totaled at the end of the month. The totals should be crossfooted for each fund group and proved equal to the total cash disbursed for that fund. Totals for the year to date can be obtained by adding the monthly totals.

Some specific project, such as building a new unit, may create so much work that a second treasurer

will maintain a separate journal. A separate bank account should also be used so the second treasurer can issue checks from this special fund.

Although a general ledger is a useful and desirable feature, it has been eliminated in this system due to the usual lack of trained personnel and time. The financial reports are a source of cumulative data.

The treasurer will need to prepare a statement of cash receipts and disbursements at monthly intervals for the trustees. Included would be all the accounts from the journal or journals. The accounts should be separated into funds on the statements, and comparisons with the budget should be included.

The monthly statements may show a balance in the benevolence funds. A good practice is to forward the benevolences monthly. At the end of the year, there should be no balance in the benevolence fund.

In addition to the interim statements for the officers, a report of receipts and disbursements should be prepared for the congregation. Annual reports are the minimum; more frequent reports are better.

Financial reporting will be more complete with the use of the balance sheet, although the church is primarily interested in receipts and

disbursements. The balance is very important if there are liabilities.

Other interesting data might be presented with either the interim or annual reports. Graphic presentation for the current year and four or five previous years would be of interest to everyone.

The financial statements deserve to be filed with the permanent records of the church. This is especially important in the situation suggested here where there are no ledger accounts.

Existing church accounting systems for the most part are lacking in internal control over possible mistakes and fraud. Financial reports are not clearly presented. The accounting system here proposed attempts first, to provide an adequate control over the funds of the church and second, to encourage meaningful reports.

The denominational organizations could encourage improved record-keeping by local churches, if they provided a trained accountant who would work closely with individual churches. A system once set up by an accountant would enable the local treasurer, with little or no accounting training, to maintain the flow of information from the transactions to the reports.

I Believe

We make many assertions about ourselves. We say, "I am this," or "I can do that." But the two words, "I believe," spoken by the Christian in the spiritual sense, constitute the loftiest self-assertion the mind of man can make.

—RICHARD A. JESSE in "I Believe," February, 1958, *The Cresset*

when you visit the sick

By RUSSELL L. DICKS

These four case histories show how the work of the pastor can touch many emotional-spiritual problems of the sick person.

HARRY F. is a 41-year-old accountant who has come to the hospital because his bile duct has collapsed. He is to have an exploratory operation. He has been sick for three years. Since he is an active churchman, his wife notifies the pastor.

Charles L. is a 32-year-old truck driver who was in an accident a month ago and suffered extensive injuries including cracked ribs and a twisted back. Since the injury, he

has been suffering from headaches which his local physician cannot explain. He is admitted to the hospital for study and possibly a brain operation.

Charles has not attended church regularly, but he welcomes the pastor who speaks to him while making regular hospital calls.

Gloria D., 13 years old, suffers from a blood disease that is usually fatal. She has been sick for several weeks and knows she is not getting any better. The doctors not being able to tell her when she will be well, she insists that a pastor be sent for "to heal her."

She tells him that she has been watching Oral Roberts on television and that she has seen him heal people "worse" than she is. At first she had wanted her family to send for Oral Roberts, but they talked her into sending for a local pastor.

She tells the pastor, "I want you

Russell L. Dicks is professor of pastoral care, Duke University Divinity School, and director of clinical pastoral education in the Duke Hospital, Durham, N.C.

to put your hands upon my head and heal me. I will pray three times a day, if you think it will help me, and I want you to come to see me often. In three weeks I want to be cured."

Annabel O. is a 65-year-old physician who knows she has an inoperable cancer. It is very painful. She is admitted to the hospital for a cutting of nerves along the spinal cord to relieve the severity of the pain. This operation will not lengthen her life, she knows; but it will lessen the pain. The surgeon asks the pastor to see Dr. O., as he knows she will need emotional support during the days and weeks ahead.

Here, then, are four patients, who were in Duke Hospital when I sat down to write this article. Any one of them might have been any pastor's patient anywhere in the nation. In fact, these four patients were parishioners somewhere, except Mr. L., the truck driver.

This seems like a pretty tough list, but it is not—this is just routine in almost any hospital. We have more than 500 patients at Duke Hospital. While all of them do not have conditions as dramatic as those described, they all have their own peculiar emotional-spiritual problems along with their peculiar physical illnesses.

Let's look at the things that are common to these four patients.

All have pain.

All have an uncertain future so

far as their illnesses are concerned; therefore, all are carrying anxiety.

All are faced with heavy hospital and medical bills.

All are lonely; for illness is a lonely experience (although surrounded by people, one feels lonely in a hospital).

All are trapped in a condition over which they have no control whatsoever, so far as the illness itself is concerned.

All have the problem of their own morale and their own outlook.

All are seen by a pastor and all welcome him. He has the opportunity to play a significant role with all four.

The major characteristics these patients have in common, so far as the pastor is concerned, is their need for emotional support, which can come only through his complete acceptance of them. Upon the face of it, their major common problem seems to be the need to believe in immortality and to trust God. That is what we usually say under such conditions; that is what the pastor usually tells people, and then wonders why his parishioners have such a hard time in illness.

The fact is, all these people do trust in God, every one of them—and yet they are having a hard time of it.

Since 1936, when I first wrote on this subject, I have been saying to ministers, "Your words, important as they are, are not enough to help people in the sickroom. What is

needed more is your heart—your compassion—your concern. This you must communicate." I used to think it was going a long way, if our pastors could just say the right thing or, rather, keep from saying too much. It was an emphasis upon the listening ministry.

I still think 90 per cent of our pastors talk too much anywhere and everywhere, and especially in the sickroom; but far more important is a ministry of acceptance, of concern, of affection. We are afraid of people. We are more concerned about their sins than we are about them. This they know, both through listening to our sermons and through watching our actions, and they are not happy with what they hear and see.

The pastor calling upon Gloria was afraid of her because she identified him with Oral Roberts; so he was afraid to put his hands upon her head and pray. Now, ask yourself, if you were in his position, what would you include in your prayer?

Perhaps some of you will pause at this point, put aside this article, and write out your prayer. What would you pray?—What would you attempt to accomplish through your prayer with this girl?

My own procedure would have been to sit beside Gloria, take her hand, and say as pointedly and as kindly as I could, "Gloria, I don't know whether God will heal you or not; but I know that God loves you and I will see you every day and

sometimes twice each day. We will pray together so that you will come to feel the nearness of God and his affection for you—now let us pray."

Then, placing my hand on her head, I would pray:

"O Thou, God and Father, thou who art closer than hands and feet, nearer than the air we breathe; thou who dost love us with a mother's love and support us with a father's sure affection, in the long nights when darkness closes in be thou close to this one; in the stillness of the early morning grant to her a stillness of spirit and a rest from the pain. Enfold her in a deeper affection that she may know thee and heal her body and spirit through thy love of her. When the evening shadows fall and thy creatures are lying down to rest; when the birds of the air seek their nests and the wild things their shelter, so may she trust thee and know thy deep affection for her, through Jesus Christ our Lord. Amen."

This girl needs to be seen frequently—for actually, it was revealed, she is somewhat resentful toward God for her illness. In the course of a few days, she will come to be very dependent upon the pastor and his prayers; but through this dependency and the prayers she will come to know God and will look forward to a closer companionship with him that is not limited by life or death as we know it.

The same kind of affection and concern can be communicated to the

other three patients described above; for illness means a broadening gap between the suffering person who is trapped by pain, anxiety, worry, loneliness, isolation, and God himself. While lives of activity go on for others, life closes down for these. The pastor's presence, his concern, his prayers bridge this gap.

The human body and mind are made for health, and health usually is our condition. When illness comes we feel that God is either punishing us or is ignoring us. The latter condition is worse than the first, for we prefer anything rather than being ignored.

As I have said so often; the pastor is a symbolic person. He symbolizes and personalizes God. If he fails to get to the bedside of the suffering person, that person feels that God has forgotten him. If the pastor communicates affection and acceptance, the patient feels these are of God.

Harry F. was operated upon suc-

cessfully. Slowly, he was brought back to health and returned to his work. Charlie L.'s headaches were relieved through a spinal injection, and he returned to work. Gloria D. did develop the dependency relationship I described and came to look forward eagerly to the pastor's calls. Dr. O. welcomed the pastor's daily prayers as she moved toward death with poise intact. The pastor's role is more important with those who do not recover than it is with those who do.

Years ago, a Boston physician told me, "You have the words of authority in certain conditions that far surpass the authority of the doctor." In other instances, in fact in most, the physician's skill and knowledge turn the tide. The pastor plays a secondary, supportive role, although still an important one. In other instances, he moves into a primary role; but primary or secondary physician and pastor serve the same healing force; namely, God.

The Greater Things

I am 85 years of age and in excellent health. I live on God's promises; I have nothing to do but to find and do the will of God.

I am ready for far greater things beyond. Astronomer Harlow Shapley estimates that there are 100,000,000 uninhabited planets, but I write him:

"Why so few? If we have 100,000,000 uninhabited galaxies, milky ways, island universes, do you mean to say that this wretched little earth of ours is the only inhabited planet in our whole milky way?"

He answers that he may be off a million times, but he wanted to be on the safe side. I want no safe side. The greater things all lie before us.

—SHERWOOD EDDY

Have you been mistaken for this fellow, John Doe, too?

A Case of Identity

By A METHODIST PREACHER

MY NAME is John Doe, pronounced "dough," but there the resemblance ends. Occasionally I sign my name with a "Rev.," but only when rare "official" business requires me.

I'll be 40 next birthday, and this is hard for me to believe until I look at my children. My wife has a wide streak of white at the forehead, while mine is scattered around the sides. Our youngsters are 5, 10, and 15, the 5 being a girl. We call them our "assets."

Our other assets are not difficult to name. An eight-year-old non-automatic washer, a kitchen stool purchased with grocery coupons, a deep freeze now paid for. Our TV is ours, too, and still running on the original picture tube after four years of good service.

Upstairs is a sewing machine that is close to 40 years old, and right now it needs a little work to put it in order again. We own twin beds, mattresses, springs, and a bureau for our boys, and a crib for our "baby."

Outside, in good and bad weather,

stands our biggest and most expensive purchase. It is a four-year-old car acquired second hand. We will own it in 12 more months, if all goes well, in spite of \$80-a-month payments. It gives good mileage—better than the new cars most people around here have—16 miles to the gallon, and a quart between oil changes. A new car across the street is only giving 14 miles to the gallon, so I can't complain.

I can never remember being solvent in my entire ministry. I just try hard not to think of the future. Last year I borrowed \$300 from the credit union to consolidate my debts. I cut it down to \$200 this year, then ran it back up to \$300 again when I had to buy new tires. Ten dollars a month, and in three years I'll have it paid in full, if I'm unusually lucky.

I keep a \$200 bill at our local department store. My purchases have kept pace with my payments over the past years. They are mostly clothing or shoes for the children, and Christmas.

I am down to one pair of shoes,

now that my oldest boy wears the same size. I think they will stand a third resoling. My wife made over an old hat for last Easter by buying a 15-cent strip of flowers for the brim. She still looked prettier than the rest, even if she has been able to get only one store dress in five years.

My official board is thoughtful. Four hundred dollars of my salary is called travel expense, which they frankly admit is to prevent paying other support based on the minister's salary.

What they don't know is that my

couldn't do it." He's a successful businessman, this fellow, but he doesn't know simple arithmetic. I guess "math" was not a required subject in the schools a lot of these fellows attended.

I don't think they ever had logic—or ethics, either. For instance, I pay the phone bill and the thing is listed in my name. But you know what would happen if I decided to take it out.

I allow two dollars a day for car operation. That is not as much as it sounds, with gas at 35 cents a gallon. If the whole two dollars goes for gas, you have between five and six gallons and travel about 80 miles. And that's not far in the country. But, out of the two dollars you must save enough for repairs, oil, grease, licence plates, inspection, and insurance. It is simple arithmetic.

I don't tithe. Some say you can't afford not to tithe. Maybe that is my trouble, but bank officials make me nervous when I am overdrawn. I see them fairly often as it is. If I tithe on the net, it would mean "putting a I.O.U." in the plate. I am rather dubious, but maybe someday I'll try it.

I am very pleased that ministers may now have social security. I signed up, and Uncle Sam gave me the good word that I am in. However, I don't feel as secure as I thought I would. Maybe that will come later. I enclosed a note with my federal tax report and asked how long they can wait for the \$120



actual travel expense for gas, oil, grease, and minor repairs is about \$700 a year. I am sure they really don't know, because the chairman of the finance committee said to me, "Doe, I don't see how you do it. I know what my expenses are and I

I now owe for the security I don't yet have. I haven't had an answer.

My youngsters have been pester-ing me to tell where we will spend our vacation. One wants the moun-tains, another the seashore. (I wish I had taken a course in free load-ing.) Our parsonage home might be a good place to spend it, if we locked the doors, pulled the blinds, and had the phone disconnected. I am all in favor of doing this, but have not as yet discovered a way to make the car disappear for two weeks. My youngsters are against my plan and argue the wash on the line would be a dead giveaway.

One of my friends says I'm lucky. He had two boys in college at the same time, and the way mine are

spaced this wouldn't happen. He doesn't know how lucky I *really* am. My children won't be going.

I know one minister's son now at Randolph-Macon College. He doesn't have a penny to scratch him-self with: can't have dates or belong to a fraternity. I know the boy's father. He has a salary equal to mine. They are doing without to give him all they can.

This minimum salary idea is good stuff. It really is minimum. Since I am higher salaried than the mini-mum, receiving \$4,400, I marvel, like the chairman of my finance commission, how the minimum-salaried one makes out.

I have a sneaking feeling that, like myself, he doesn't.

Why Pray for Colleges?

In *Prayer for Colleges* by Profes-sor W. S. Tyler of Amherst Col-lege, Dr. John R. Mott once read these remarks:

"We should pray for colleges be-cause, in so doing, we pray for *every thing else*. In the present members of our colleges, we have the future teachers and rulers of our nation . . . the rising hope of our country, the Church, and the world. In praying for them, there-fore, we pray for our country in its magistrates, for the Church in its ministers, for the world in its mis-sionaries, for every good cause in its future agents and representa-tives . . . If prayer is the lever that is to raise this fallen world, here, *in our colleges*, is the place to apply it.

If prayer is the engine that is to put in motion the whole train of re-deeming influences, here is the point to which it should be at-tached. If prayer is the conductor, which is to convey divine in-fluences from heaven to earth, these are the summits where especially it should be set up, and whence those influences will spread, like the electric fluid, through all the ranks and departments of society."

"That decided me," Dr. Mott says, "that, if I could qualify, there was no more important work on earth than influencing students. It gave me a sense of mission and a sense of direction. Apart from that book I am afraid I should not have continued in work for students."

Is there a place for the Church in politics? Business and civic leaders, as well as churchmen, are facing this vital question.

'Better Minds for Better Politics'

By LAURA JOHNSTON

THIS IS the slogan of the Falk Foundation's citizenship program, that has found expression in a churchman's workshop in politics.

Churchmen, both pastors and laypeople, should take part in politics, actively and consistently. Not a politician waging a campaign nor a civic group getting out the vote, but a theologian said so when Dean Jerald Brauer, of the Federated Faculty of the University of Chicago, addressed a Minnesota workshop in Christian political action.

(More recently, he spoke of the "too complacent" church, on such matters, when he addressed clergymen, business, and civic leaders attending a conference at the University of Chicago on "Religion Faces the Atomic Age.")

The workshop that heard the young theologian was one of a series that has brought to Hamline a wide variety of leaders. Vermont's Senator Ralph Flanders was one; another was Rev. Charles Hamilton, Mississippi legislator and min-

ister who had much to do with the overthrow of the Bilbo machine. In 1957, appropriately found here the Rev. Jarrett Kerr, leader in the South African struggle for racial justice.

Those who participate in the discussions are persons whose work ordinarily leaves them little time or opportunity to discuss their civic problems. At the coffee breaks and meals, such workshop members—churchmen, students, and government officials—get acquainted in small informal groups. In the midst of one panel discussion a legislator amiably said that he was willing to compromise on his bill after he learned that church people wanted none of it in its current form.

Such down-to-earth organizations as the St. Paul Council of Human Relations, the Municipal League, and the Bureau of Indian Affairs participate. At a recent workshop the League of Women Voters dramatized a humorous skit on constitutional revision.

On the workshop agenda have

been such topics as these: "How the Minnesota Legislature Operates," "How to Achieve Responsibility and Integrity in Government," "Problems of Obscene Literature," "State Aid to Higher Education," and "The Role of the Public and Private Colleges."

Those in charge try to bring to the workshops authorities on the subjects. Whenever there are differences of opinion, an honest effort is made to see that all sides are presented. For example, when colleges, public and private, were discussed, the panel included the president of a state teachers' college, the president of a church-related college, a legislator, and an educational journalist.

Direct responsibility for the workshops falls on the legislative committee of the Minnesota Council of Churches, which keeps churchmen informed on what bills are coming before the legislature, what partisan viewpoints bear on these bills, and the mechanics involved in bringing about desirable legislation. Last year, 6,000 copies of a bulletin were distributed. It is issued every two weeks when the legislature is in session.

The legislative committee is made up of volunteers, both pastors and lay people. Some belong to denominations that are not affiliated with the Minnesota Council of Churches.

At an informal discussion one minister said: "There has been a tendency on the part of church peo-

ple to think of politics as something not connected with daily Christian living—to relegate politics to smoke-filled rooms. Actually, politics of some kind is going on in churches; the only difference is the absence of the smoke-filled room."

The Rev. Willard Reeves, chairman of the legislation committee, describes the work of his group: "As a council, we are not lobbying for anything. We seek to use our group to express what the church stands for. It might help some legislator to be able to say, in presenting his legislation, that it is backed by the Council of Churches."

Last October, one major political party asked for this committee's suggestions on their statewide "Let the People Speak" program. Easing their recommendations on interim study, the committee proposed legislation. It aimed to improve or help newly urbanized Indians, emotionally disturbed children, migratory worker's housing, mental health centers, and control of liquor advertisements. They have restricted their study to state problems.

The council, through its legislative committee, is chiefly interested in legislation that tends to mitigate a social evil or helps solve a social problem. Among its achievements: a bill establishing a fair employment practices commission in the state and a bill setting up a health and sanitation code for migrant labor camps.

What Good Is a Choir Director?

By AUSTIN C. LOVELACE

THE SUCCESS or failure of any choir depends in large measure on the quality of its leadership. If the choir sings well and is alert to its responsibilities in leading worship, that is probably due to the devotion, personality, and skill of the director. If the choir is limping along, sings out of tune, and is spasmodic in attendance, the quality of leadership is obviously poor.

This has been said before—and probably better said—but it needs to be repeated over and over. Something else needs to be said:

The first requirement for any good director is not—believe it or not—musical training but Christian character. There must be an evident desire to serve Christ and to promote his Kingdom. Along with this must go an attractive personality and the ability to work well with persons.

In days past too many churches expected the director to be “temperamental” (although sometimes



“temperament” was confused with “temper”). Bawling out the choir for mistakes, breaking batons, and hurling hymnals was tolerated because the director was a “musician.”

Such a lack of maturity in emotions and judgment should never be accepted by any church or choir. The director who indulges in such antics reflects a lack of inner discipline and control that can never bring out the best in singers. Respect for persons is absolutely necessary; and this should be coupled with a desire to help persons grow religiously through music.

Furthermore, the good director is willing to start with people where they are musically and lead them patiently and gradually into the

Austin C. Lovelace, minister of music at First Church, Evanston, Ill., helped found the National Fellowship of Methodist Musicians.

higher realms of musical expression which characterize the great music of the Church.

A mere musician, regardless of his musical genius or accomplishments, should not be entrusted with this responsibility, shared with the minister of the Word, of leading a congregation into God's presence week after week.

NOW, obviously, this cannot be accomplished by someone who is not acquainted with music. A sanctified arm-waver is not enough.

The Board of Education's standards for a minister of music suggest a minimum of a bachelor's degree with a music major from an accredited college or university. Such a degree would call for training in the theory of music, teaching methods, history of music, keyboard training, and many other related subjects.

Not every church will be fortunate enough to get a college-trained person, but some musical training must be expected of every director. Of particular importance is training in voice and choral methods, with understanding of the blending of voices to create good choral tone. It is not enough for the choir director to be a good singer.

Another basic need is familiarity with the literature of church music. Most of the music coming off the presses each year is unworthy of church use; but the good director

must sort this through and be happy if he finds even one worthy anthem.

A wealth of great music has stood the test of time, and the director should be familiar with all this. His search should be endless, and he should never waste effort on anything that is not the best. (There are too many really bad anthems—they just aren't really good).

To choose suitable worship music, the director also needs to know how to evaluate music in terms of its musical excellence, its suitability for the choir and the acoustics of the sanctuary, and its appropriateness as a vehicle for worship. This involves a lifetime study of the art of composition plus a consideration of practical problems.

A director, then, must be as competent a musician as he is a devout Christian. Paired with these must be the ability to lead; he must be able to sell the music to the choir and to the congregation.

In a very real sense the director is a middleman. The composer sees something in a given text that inspires him to create a masterpiece. The director must see what the composer saw and exactly what the printed symbols mean.

Next, the director must make clear to the choir the intentions of the composer, so that the choir reproduces as perfectly as possible the correct interpretation of the anthem. And this interpretation must be so excellent that the congregation comprehends (often at a first hearing)

at least part of the glory that is to be found in the masterpiece. This is no small job.

To make matters more complicated, the choir director must be skillful enough in his leadership that every week the choir rises to creative heights. Even familiar anthems must be given new glories and elevated from a humdrum presentation. Such leadership is hard to find, but the church should expect it.

In order to teach music most effectively, the good choir director should have a practical knowledge of Christian education and of teaching procedures for all age groups; for he will not limit his work to one choir of adults only. He will be interested in musical training for all age groups. Obviously, he will not teach the same music to adults and six-year-olds, nor will he use the same methods and approaches.

The best director will have in mind the church-school lessons and attempt to co-ordinate his work and music with that for the children. Where there is correlation and integration, the impact on lives is deepened through the choice of worthy hymns and anthems, speaking to every child at every age level. He will be as much concerned with the

hymn singing as he is with the choir and will strive to improve congregational participation.

So, the good choir director is not just a churchman and a musician; he is a Christian educator. He will make it his business to understand the methods of Christian education. He should be an ex officio member of the church's commission on education and he should see that help is offered to the church-school staff.

The good director will commit himself to a program of study and improvement. He will not be content simply to point with pride to a degree in music received years ago. He will constantly seek to develop his own personal devotional life, realizing that he cannot lead people where he has not been. He will subscribe to journals and magazines which are helpful; will join professional groups of church musicians where ideas are shared; will continue study on his own and at schools; and will attend institutes and conferences for musicians whenever and wherever possible.

The church needs good choir directors and should do all in its power to obtain and train leadership which will be worthy to serve in the house of the Lord.

Thoughts on Thinking

To question a heritage is heresy,
To degrade a custom is criminal,
To criticize a certain society is suicide,
But with Christ the critics reside.

—WILLIAM R. MOWAT

*Should this girl marry
again, despite her fears
about a second failure?*

COUNSELOR at Work



I HAD GONE to the hospital to make an evening call on a man who was convalescing from surgery. His room door was partly closed. After tapping and being told to come in, I pushed open the door.

Pastor. Good evening, Don, how are things this evening?

Don. I believe a lot better, Reverend. Of course I had a rough afternoon and am still under sedatives; but I feel a lot better.

(Then for the first time I noticed his daughter sitting beside the bed, head down and shoulders bent, suggesting great dejection.)

Pastor. Good evening, Dorothy, how are you? I'm sorry I didn't see you. I hope I'm not intruding.

Dorothy. I'm feeling pretty good. No, you're not intruding.

Pastor. I can call again, if you would rather have me.

Dorothy. Oh, no, you needn't do that. Won't you sit down?

(For a brief time the father and daughter discussed in a rather heated way the lawn, its cutting and watering. I waited for a pause.)

Pastor. Don, you look as though you were getting some relief from that intense pain.

Don. Yes, even though I was in misery this afternoon, I really believe I'm actually feeling better. *(Pause)* Dorothy, why don't you tell the Reverend what we were discussing?

Dorothy. I hesitate to bother you with my problem; I'm so bewildered and confused. . . .

Pastor. If you will tell me, I'll try to help *(long pause)*.

Dorothy. I hardly know where to begin or how—*(pause)*. I, well, for some reason I don't think I want to go through with my marriage. *(She had planned to have her wedding in three weeks and had already sent out invitations.)*

You see all of a sudden I have a feeling I don't love Ed anymore.

(I recalled she had come with her mother at that time and not with her husband-to-be. I knew at that time that she had been divorced and was hoping this marriage might work out better.)

Dorothy. I feel all confused. I haven't been able to sleep. I want to get out of the whole thing. Do you think it's too late?

Pastor. I don't think so, if this is the way you feel. But would you mind telling me a little more about how you feel. *(Pause)* You haven't had any trouble with Ed?

Dorothy. No, Ed has been just like he always was. In fact when I told him the other night by phone that I wanted to call our marriage off, he drove down that same night. I thought I could stand this feeling no longer and wanted to talk the whole thing over with him. *(Pause)* But, by the time he got here, I couldn't tell him and I acted as though there was nothing wrong.

I got to feeling I didn't want to mess up his plans. I felt I had done so much damage before, I just hated myself; but still, when he came, I tried to act loving and hoped I could just forget this whole feeling.

When he went back, I found I had the same feeling as when I had called him. What am I to do?

Don. I told her, Reverend, she has been working too hard. She is trying to get more money and is not taking her regular time off.

Dorothy. But, Dad, you know we have talked over the fact that Ed is not getting enough to live on and support us when he is still going to school. Too, you know I want to go on and finish my schooling. *(Turning to me)* You know, Reverend, how expensive it is to go to school and live.

Don. Oh, Dorothy, you made one mistake. Why in the world didn't you think of all of this before you went so far and announced your engagement. You know your mother and I are going to be hurt terribly by this fooling around of yours.

Then, I told her, Reverend, her mother and I are plenty upset that she carries on this way. She is old enough she ought to have outgrown this fickleness.

Dorothy. I know Dad. But, Reverend, surely I shouldn't go through this when I feel I don't love Ed any more. I don't feel the same about Ed as I did. I don't want to be married. Won't someone let me call this whole thing off? *(She seemed in utter despair.)*

Pastor. I think we can do what you suggest; but I feel you must be sure this is what you want to do. Are you really sure?

Dorothy. Oh, Reverend, I feel so confused I don't seem to know any more the thing I really want.

Pastor. You are sure, Dorothy, that there has been nothing that has come between you and Ed; nothing he may have said, done, or some place you have been together which

has increased your present feeling?

Don. Oh, Reverend, she is old enough to stop this sort of wishy-washy about. The whole mess is just killing her mother.

Dorothy. Well, you and mother don't want me to make another mistake do you?

Don. Why didn't you think about this before you went ahead and sent out all your announcements? What are people going to think? I think you were all right until you spent so much time lately with Edna. . . .

Dorothy. (*Speaking vehemently, though defeatedly*) Oh, Dad, Edna is not to blame for my feelings. You are all wrong. I felt this way and told mother long before I even started going out with Edna.

Don. Yes, Reverend, that makes me feel good. She can't even tell her own father until tonight, and she says she told her mother about this several weeks ago. I got her out of her first marriage. (*Now turning to Dorothy*) You make me tired. It looks to me as though you are old enough that you should not be in as much of a mess as this.

Dorothy. I know I am, Dad. But still something I don't understand makes me feel this way. (*Turning back to me*) I guess, Reverend, I'm not ready to settle down yet. With school starting and all, I want to be free to go out with some of the fellows who will return to school.

Don. Oh, you're just fickle. When are you going to grow up? (*She is 21.*)

Dorothy. But Dad, you know I have been trying to act more responsible. I have been in every night; I haven't spent much money. I can't tell you why I feel like I do; but I do.

Pastor. Dorothy, is there some other fellow that you feel you are interested in?

Dorothy. No, in fact I have been staying at home and have hardly been out at all. But some of the fellows do look interesting.

Pastor. Are you feeling there may be one of them that might prove more interesting than Ed?

Dorothy. Yes, I think one might. You see, Ed only became interested in me toward the end of the year. All the rest of the year he was going with someone else. These new fellows look interesting.

Don. Why did you think you wanted to get married, if you feel this way?

Dorothy. The feeling didn't start until after I told him that I wanted to marry him. For a long time I kept wondering what it might do to dad and mother if I should again tell them I thought I was making a mistake. Finally, since I have been so irritable, I thought I had best talk it over with mother; but I did not want to tell daddy.

I tell you, Reverend, I have worried about this so long, I feel lost. If I could pray about it, I might get some relief.

Don. (*Irritably*) You were raised in a Christian home. Surely there

is no reason why you should not know how to pray.

Dorothy. When I start, I just have to admit to God I guess I don't know anything about prayer.

Don. Don't you think he knows you are really trying? I can't understand why, being raised in our home, you are so confused. It looks like your mother and I have done all we could to live before you and give you all the things you have needed.

Dorothy. Oh, I appreciate this Dad. But how do I know if I go through with this marriage it won't turn out like my first one did? (*Just then there was a tap on the door and Edna came in. She visited awhile with Don and Dorothy, then the girls left to pick up Dorothy's mother. Afterwards my conversation continued with the father.*)

Pastor. Don, would you mind telling me why Dorothy divorced her first husband?

Don. No, I don't mind telling you. We have not said too much about it, but I don't mind. He was a pervert. . . . We were sick when we found it out, which we didn't for a long time; because Dorothy had insisted that she be married against our wishes and she hated to tell us.

(*A bit later Dorothy's mother came in. We all visited a time, and Don and I told her what Dorothy had told us about her not wanting to get married. I felt Dorothy needed help and badly; but I did*

Report Your Calls

Ministers are invited to submit reports of pastoral interviews for analysis and evaluation to Editor, THE NEW CHRISTIAN ADVOCATE, 740 Rush St., Chicago 11, Ill. All real names and material that might tend to identify the case should be changed before submitting manuscripts.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you need help.—Eds.

not know just what kind to advise. I recalled that the father had suggested that Dorothy go to a psychiatrist. I wondered if this would be the wise thing to suggest, too; but more than this, I felt that the wedding should be delayed to give her time for help.)

PASTOR'S COMMENTS

I felt I would try to do two things: First, get the parents to wait, so that the girl might be free to decide either way. Second, I wanted to have the girl come to see me privately and alone; so that I might hope to get her quiet reaction to her

own problem away from the heated family situation.

I feel that I was not too helpful; that I was caught in a heated family disagreement. I was sure that, for the sake of the fellow and his future, the marriage was one that should not go on at the time. But I hesitated to state this too clearly. I felt I should try to help the girl uncover her fears about marriage.

Also, I was sure that, as her father intimated, she was not matured to her age.

What is one to do when either way is not too good? My decision was made on the basis of trying to hurt the least number for the briefest period. Should one make a decision with this idea in mind? Is such a decision valid?

CONSULTANTS' COMMENTS

THIS interview shows good pastoral care. The pastor is faithfully calling upon a man convalescing. His first concern is for the patient's present condition. When he recognizes the daughter sitting there in a dejected mood, he immediately shows concern to her, also.

But when invited to remain, he does so even though the family tension becomes acutely uncomfortable. He proves a good listener, and he seeks to appreciate how each feels and accepts the full impact of their emotions.

In this situation we can see a complex of interlocking yet unstable relationships. Consider the nature

of the father's distress. This unwieldy problem came at a time when he is physically weak and unable to deal with it calmly. Yet, making allowances for this, he obviously does not understand his daughter.

He is concerned for what people will think and the resultant suffering, if the marriage announcements are recalled.

But, if Don had these attitudes before the present crisis, he would probably invite his daughter's defiance in the first marriage contrary to his wishes. If so, he may have lost his daughter's confidence years before her first marriage and still be grieving over the loss.

If his love for her was possessive and overprotective, he may have kept her dependent by deciding and doing for her until now she cannot act maturely in a crisis. Knowing no other way or anything better to do, the father is now inclined to force the second marriage to keep up appearances.

Turning now to Dorothy, we find her in a quite desperate confusion—having to make a crucial decision, yet not knowing how to make it or where to turn. She was able to talk with her mother and a girl friend, Edna; but the snarl of human relations is not yet untangled when she talks with her father and the pastor. No one can decide for her, however willing, because the dilemma is within herself.

Was the first marriage premature? Could more have been done

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to save the first marriage and outgrow the immaturities that blocked its success? Having gone through divorce and sensing the pangs of guilt and separation, was she consenting to marry again to recover the loss of the first fumble?

These are questions the pastor is no doubt puzzling over, too, and the need for counseling seems imperative. But will she consent to counseling or decide hastily, without sufficient self-understanding? He invites her to see him alone for pastoral counseling and, if indicated, refer her to a psychiatrist.

His concern rightly extends also to the fiancé, and the counseling will need to include him, too; so that joint decisions may be made whether to continue plans for the marriage.

Brief counseling may not suffice; and, if the daughter works with a psychiatrist, the pastor will need to work with the parents and the fiancé, to round out a therapeutic community of mutual aid.

As to the final questions of the pastor, it is often desirable to seek the lesser of two hurts. Marriage can wait even at some public discomfiture, if growth is needed to enter it competently.

The pastor asks what more can be done. First aid is needed in resolving the crisis of the moment, if the couple, and families, are to reach agreement regarding the marriage.

Why is the pastor on the outside, not knowing the cause of the di-

vorice and evidently not engaged in pre-marital counseling three weeks before the wedding day? Anyway, the problem is now in the open and the need for pre-marital counseling can no longer be evaded.

—PAUL E. JOHNSON, *professor of psychology of religion, Boston University School of Theology.*

IN THIS report there are some general principles which a pastor might find helpful in a similar situation.

First, it is never wise to counsel a person in the presence of an authority figure. Dorothy obviously was under great pressure from a judgmental father. A wiser procedure would have been to listen for a while and then suggest a time for her to come to his office, perhaps the next morning. He could reassure her that he would try to help clarify her feelings.

Second, an obviously confused person should not be interrogated. The girl was asked questions she simply could not answer. The questioning only added to her already heavy emotional burden.

Third, listen, but do not try to give answers. Even though the girl asked the minister questions, he did not necessarily have to give direct answers.

For example, when the girl asked, "Do you think it is too late?" instead of the reply he gave, the pastor might have said, "To go ahead with your wedding when you

are full of doubts could lead to hurt to you and to your husband that could reach across many years. To delay this wedding now will embarrass you and your family, but it is a temporary hurt. Your real friends will respect your integrity." This kind of response is not an answer, but it is a support.

Fourth, support the person when he is confused and anxious. In this situation the father was judging and reminding her of past mistakes. Dorothy needs support in order to make her decision.

These principles give a basis for evaluating the situation more specifically.

The pastor could have kept out of the argument by saying that he would talk with Dorothy the next day.

Of course, the situation could have been faced earlier, if the pastor had followed a policy of counseling all couples whom he marries. In this case especially, when the girl had been married once before, it would be important for him to make sure that she is ready for a second marriage.

When she came to set the date for the wedding, the pastor could have suggested a counseling date for Dorothy and Ed. In such a relationship, over a period of several months, perhaps the causes of her present panic would have come out and been dealt with before the wedding invitations had been mailed.

The pastor will do well to take

several clues from the father's attitude—his critical comments; his reminding the daughter of her past failures; his reference to her immaturity (which his own attitudes had undoubtedly contributed to); his concern for what people would think of the family.

Also, the pastor should be wary of the father's view of the first marriage and, in subsequent counseling with the daughter, try to discover the real nature of the difficulty. This would take some exploration.

Perhaps later the pastor could visit again with the father and make an appeal on Dorothy's behalf, bringing out the fact that everyone makes mistakes. He could promise to help Dorothy come into greater understanding. If he did not respond, the pastor could restate the father's feelings: "You feel your daughter is immature. You feel that she has made mistakes."

Then, if the pastor and the girl enter into a counseling relationship, after talks with her and the boy, obviously he would support her desire to delay the wedding.

Beyond this, counseling should continue; so that the girl may come into greater maturity, insight, and freedom, not only to love and be loved but finally to join with a man in building the kind of relationship that is a Christian marriage, a relationship in which needs are met and maximum growth is assured.

—ROY A. BURKHART, *First Community Church, Columbus, Ohio.*

***"You are the salt
of the earth . . .
the light of the world."
Matt. 5:13-14.***

ILLUSIONS OF EQUALITY

A Sermon by CARL M. DAVIDSON

THERE IS DANGER in the careless use of great ideas and the words we use to express them. Take for example "equal," or "equality."

The use of such a great word is particularly dangerous when we give its use Christian sanction. There is a sense in which to say everybody ought to be equal is the greatest folly and a denial of what the Gospel promises to man in the way of hope and grace to make him better than he has been.

There is a mistaken notion that the Gospel is a message of human equality; it is not. The Gospel is not the message that every person is equal to every other person. The message is one of God's love and purpose for all who believe, whether they have one talent, five talents, or 10 talents. It is the Gospel of human worth and not of human equality.

Someone has said that "from any

*Carl M. Davidson is pastor of First
Methodist Church, Lincoln, Neb.*

realistic standpoint—inequalities are far more obvious than equalities."

There wouldn't be anything more terrible to contemplate than being married to someone who always thinks exactly as we think; who always reacts as we react; and whose opinions and actions would be rubber stamps of our own. Fortunately, not many people have to worry about that possibility. Within any given group of people we have a community, not because they are all alike but because they are different—just as boys playing in the band produce music because they don't all play the drums.

Full equality on the human scene is always relative to our faithfulness in using the talents that we have; to play the part that we are called to play in the world of our day. Paul, in speaking of the Church, says it is a unity of diversity. All parts are needed. "The eye cannot say to the hand, 'I have no need of you,' nor

again the head to the feet, 'I have no need of you.'" All parts work together and become a unity because the eye is always an eye, the foot is always a foot, and the hand is always a hand. They work together that the body of Christ may be a unity and may be effective, not because of equality but because of diversity.

Jesus, in the story of the talents, is not teaching that all men are equal. He is teaching the lesson of stewardship in the recognition that people are unequal. The equality that enters in is the opportunity for each man to use the talent or talents he has equally well; so that the man who has one talent and uses it well deserves as much credit in the sight of God and receives as much benefit and satisfaction in his own soul as the man who has five talents and uses them well. The point of the story is that each man should use the talent that he has equally well, with equal responsibility.

The Gospel is not that one man is as good as another; but that all men, irrespective, are objects of God's will and of God's purpose. Therefore, I must not treat any man cheaply or inconsiderately because God puts the value on that man. I must treat him with respect.

Christian equality is expressed, not when everybody is doing the same thing, drawing the same pay, thinking the same thoughts; but when in some kind of crisis when human need is made apparent, the

person who is a Christian responds instinctively as a Christian in terms of what he can do in that crisis. It is a good thing that every person does not do the same thing.

Being a "housekeeper in the house of the Lord" is an honorable position; but the housekeeper in the house of the Lord is not the prophet in the house of the Lord. It may be that the housekeeper would be just as good a prophet in the house of the Lord as the prophet would be a housekeeper. The best thing is to recognize that each has his role and that his duty is to fulfill the job assigned to him.

THERE is something strangely antagonistic to the Christian view in the doctrine of uniformity. That is why in America we are always on the alert that our civilian groups are not brought entirely under the control of any strictly military group. There is an instinct that makes it clear that we might develop an order in which we are militarily invincible, but in which we would lose everything we have that is worth protecting. We could become so uniformly given to military regimentation that we would individually ruin all our distinctiveness. If you regiment people too much and too long you produce not security but slavery, not free men but machines working and thinking and acting mechanically.

Just so, there is a danger of put-

ting too much emphasis on material and economic equality. Let no one say to you that there is at the heart of Christianity a logic concerning brotherhood that in the end is called to produce socialism in the world. There is nothing of the kind.

The danger of being against the superior man is a real danger. I have not much sympathy with those who think that the only kind of leadership that we can trust in America is the mediocre leadership. Let me remind you that, if we had always been suspect of the men of intelligence, we would never have been founded on the foundations that we have. If in our day Alexander Hamilton or Thomas Jefferson or Benjamin Franklin or James Madison were running for public office, they would be smeared as "eggheads" because they were, without apologies, men of intelligence who set up not only the ideal of democracy that all men should have equal opportunity but also that there should be a sense of responsibility on the part of leadership. They not only recognized that government is established to protect inalienable rights of all men but also to protect the rights of minorities and the rights of individuals to be superior in their qualifications.

Democracy cannot endure if we reduce everything to the lowest common denominator of the mediocre. Democracy, as no other form of government, demands men who are superior: superior in mind, in

moral standards, and in personal character and integrity. The illusions of equality do not belong to a free people but to the enslaved.

To Christians there is no equality apart from the fellowship of love and work. Compare, for instance, these two poems which all of us know. One by John Oxenham,

*In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.*

Now that is Christian. A fellowship of love, of unity in diversity, of races that are distinct and separate but whose distinctions are forgotten in the higher interests of love and fellowship. Compare this with another poem that is equally well known, by Rudyard Kipling:

*Ship me somewheres east of Suez,
Where the best is like the worst,
Where there ain't no Ten Command-
ments and a man can raise a thirst.*

The idea of equality is in both poems, but in the latter the idea is that we become equal by reducing our moral standards to an easy level to which anyone can conform. The equality achieved by liberation from moral restraint and judgment is the equality of slavery. It is the sort of equality that spells doom, smothering all that is distinctive in man.

Man is by instinct a dreamer, an aspirer, a lover. If the only ideal we have is that he be well clothed, well

housed, and well fed, he begins to lower himself in his own estimation to the level of a Caliban, not much higher than an animal.

There is nothing that is more creative in human fellowship than for a group of people to be together, to work together, to serve together, who have varying qualities and varying capacities which they share to the ends of a common purpose. We are members together. We bring our varied talents to serve the common good for Christ's sake.

Therefore, our first concern is in the struggle for justice for all men and in the protection of the rights of each person to fulfill his best capacity. Justice is not simply something that we do for men collectively. Justice is something we aspire toward for all men individually. It is a just order in which the least and the last and the most humble can count on it that he have a fair chance before a tribunal of his peers.

The best society would be one in which each man could make his unique and different contributions equally well, by which means he could achieve the fulfillment of his own life as he could in no other way. This means, in turn, that we should seek to be what God intended us to be, even if sometimes we must "march to the music of a more distant drummer." It means that we must be concerned less in the idea of the "common man" we talk about, whoever he is, and set before ourselves and our young

people the ideal of the uncommon Man.

We must never forget that there are things which belong to God alone. Our accountability to do and to be and to serve as he wills takes primary place in our efforts and in the expenditures of our energies in living. This means that society has no higher duty than to protect the opportunity of the individual, no matter who he may be, to make his peculiar and distinctive contribution to the world of his day.

As Christians, our first responsibility is to be light and salt and leaven to the world, to do what the love of God desires and the love of men dictates. Secondly, we must favor all that gives equality of opportunity to man for training and development.

We believe in giving equality of opportunity for education and development. This does not mean that we believe that every man should be given a job willy-nilly and accept from that job pay equal to what every other man gets, whether he does a good job at it or not. Part of the right of justice among men is that, if a man does a poor job while another does a good job, the man who doesn't do his job should lose it. That's a Christian protection of the dignity of man.

We must be aware of things that tempt us to render unto Caesar that which belongs only to God; that threatens to make men cogs instead of men in the name of equality.

Therefore, we reserve the right to be critical of all forms of society by judging whether they be socialism, capitalism, communism, or any other "ism" in terms of what happens to individual persons in that order.

Suppose that our order produces more automobiles and more comforts, more means of communication and shorter hours of work, and all of the rest; but in the process leaves people restless in soul, feeling that what they do has no significance, that they've merely become auxiliary to machinery. Is that not a judgment on our order?

Concerning all of us we are called to remember that we are servants of God; that we are stewards of what he has given us of things and of talents and of personality. If we do not use what we have to the best advantage, we become mediocre people groping for selfish and narrow personal gain and we shall not become servants and stewards. We shall be sinners.

In the midst of a world in which there is so much darkness, Christians are called upon to be "light." In the midst of a world that is losing the saving factors that keep it from spoiling and being ruined, we are called to be "salt." When others are satisfied with the ideals of personal security and mediocrity of character and worth, we are called to be not portions of the lump, undifferentiated and uncaring, but to be "leaven" to change it.

FILMS FOR CHURCHES

By HARRY C. SPENCER

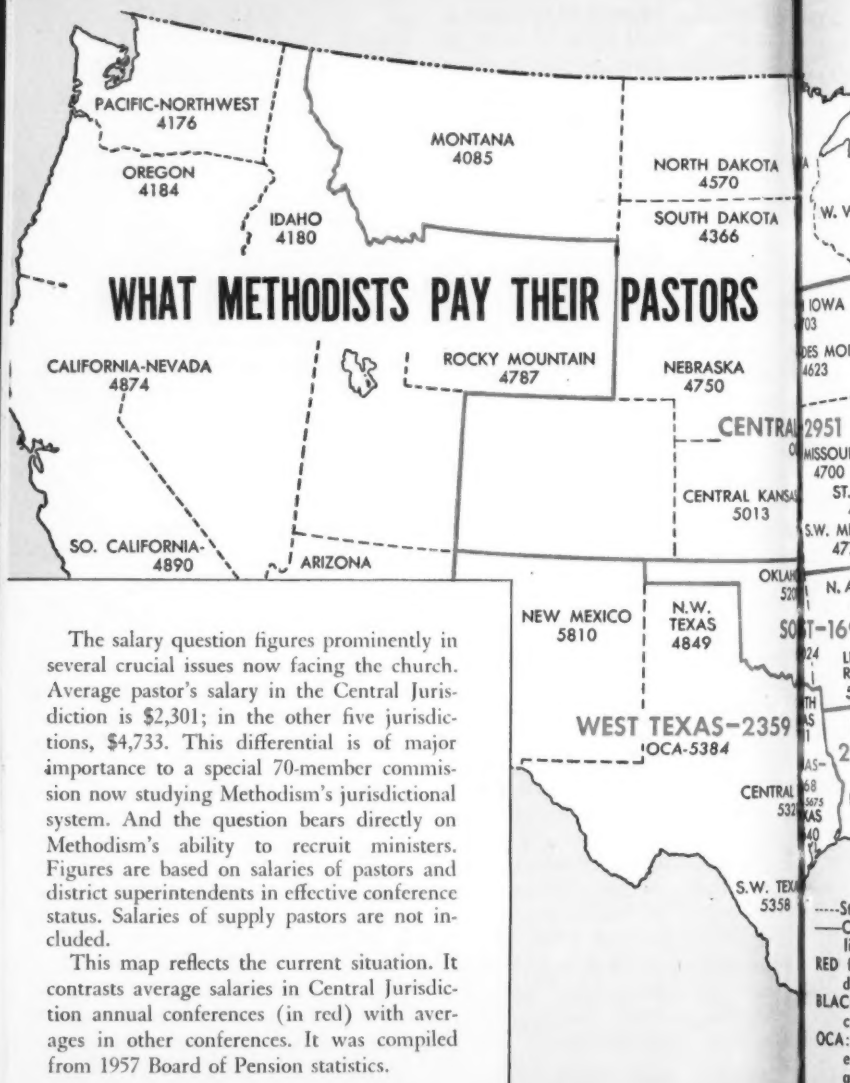
*Methodist Television, Radio, and
Film Commission*

HOW LONG THE NIGHT (16 mm. sound film; running time, 37 minutes.) This is the first film produced by any church group for helping friends and relatives of alcoholics understand their problem.

The story begins with a wife at the window waiting for her husband to come home. Standing there, she recalls experiences of the past year. She remembers going to the minister as the only person she knew to turn to. He had helped her to see things which led to her husband's alcoholism; such as lack of love and affection as a child, and, when he was a young man, the way drinking at parties made him feel important and at ease.

She discovered that no one can understand the alcoholic's problem until he sees that, for the alcoholic, alcohol is the solution to his problem—at least temporarily. These scenes are shown in stark realism with a dialogue that lays bare hidden motivation.

The film does not end happily. There is always hope, but the man has not yet taken the first step toward that hope. The "open-ended" film is designed for limited use, not general showing. It presents the problem to the non-alcoholic friend or relative, and shows what they can do to help the victim. Produced by TRAFICO for the Board of Temperance. Rental \$8.





-----State boundary lines.

—Central Jurisdiction annual conference boundary lines. (In red.)

RED figures: Average cash salaries, Central Jurisdiction annual conferences.

BLACK figures: Average cash salaries, other annual conferences.

OCA: Average salaries of all white annual conferences in territory of each Central Jurisdiction annual conference.



What Our 25 Articles Say Today

By CHARLES E. RICE

***Do they substantiate the switch from
theological issues to social action?***

PARTICIPATION in the ecumenical movement is making Methodists more and more interested in doctrines. It was doctrinal liberality, in part, which made us eager for ecumenicity.

Ironically, this contact with other Christian traditions has posed for us the awkward question: "What is our theology?" As Methodist Christians, what do we consider essential in doctrine?

It will no longer suffice for us to say, "We think and let think." Methodism must speak, and speak theologically.

Other major confessions are willing to say of themselves, "We have a theology." Methodism can make little impact upon the "faith and order" task of ecumenism until she speaks with a similar certainty.

Charles E. Rice is pastor of West Side Church, Hopatcong, N.J.

Confessional identity does not require that a Methodist creed be adopted and enforced. It does require, however, that we have solid theological reasons for perpetuating The Methodist Church. Such reasons can only be found by a serious reading of our history and a frank confrontation of our present and future tasks.

The size and the extensive program of Methodism are not sufficient credentials. Nor is it enough to dust off ecclesiastical souvenirs and relics of Methodist history. That we possess Wesleyan antiques does not profoundly link us with Wesley. The test of our identity is a theological one.

Of course, we have our Articles of Religion, largely taken over from the Anglican Church, out of which we came.

Can it be that here, already formed, is Methodism's confession?

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If not, just what do the 25 articles say for our Methodism?

The first thing is that the Articles of Religion do not, in themselves, identify the Methodist position. They are not uniquely a Methodist confession. Nor are they a confession at all, except in a limited way. A standard reference, E. J. Bicknell's *A Theological Introduction to the Thirty-Nine Articles of the Church of England* (out of print) says that the articles express "the mind of the Church of England on the questions under dispute during the Reformation. They do not claim to be a final and complete system of theology."

We cannot point to our abridgment in 25 articles and say, "This is Methodism." Yet, there are indirect ways in which they speak for Methodism. They are a definite link with Reformation issues. They cannot be irrelevant in these days of neo-reform.

The "Thirty-Nine Articles of the Church of England" do embody Thomas Cranmer's attempt to balance two brands of reform. Here are mingled the giant voices of Luther and Calvin in an English version of Reformation. The mixture was complex and was by no means evenly received in English church history.

That the identity of the articles was largely sustained is a tribute to Anglican diplomacy. Even so, not all Protestants on the Isles were content with the Anglican mode of reform. The Westminster confes-

sion is a specific example. Wesley's revision of the articles is another.

The chief issues of the articles are the live issues of the ecumenical movement.

Take the revival of sacramental interest, so well treated by Donald Baillie in *The Theology of the Sacraments* (Scribners, \$3). Look now at Methodist Articles XVI, XVII, XVIII, XIX, and XX. All the ingredients of the issue are there; and, even after Wesleyan surgery, there is still a reasonably "high" view of the sacraments. (Two Anglican articles on the subject are missing; Methodist Article XVI is slightly altered from the original.)

The ecumenical discussion usually rules out anything less than a trinitarian faith, but there are humanistic die-hards even in Methodism. Methodist Articles I-IV inclusive do not illustrate the subject, but they set forth a clean minimum for catholic Christianity.

It might be said that the doctrine of the Church is the chief problem of ecumenical debate. What do Methodists really believe about the Church? Methodist Articles XIII, XIV, XV, and XXII treat this touchy problem. Equally significant for Methodist identity are the articles which Methodism does not take over. Anglican articles about the Church's authority in doctrine, ministerial ordination, and episcopal consecration are deleted.

The original articles were not in the nature of glib resolutions. A the-

ological burden rested on every phrase. Any change or omission was theologically potent. Current Methodist efforts to appraise the Reformation should not ignore the appraisal that is already implicit in the evolution of the articles.

Modern attempts to give Lutheran or Calvinistic sympathies to Methodism should consider how Lutheran and Calvinistic elements fared in the Methodist revision of the articles. Methodist alterations and omissions speak for Methodism.

Likewise, reputed Methodist harmony with the Church of England can hardly afford to miss comparing the articles of each. Some would say that Wesley's treatment of the Articles reflects only a practical concern for new circumstances in the colonies. This case is suspect when we note that among the victims were articles on predestination, episcopacy, and original sin in the regenerate.

There is evidence that Wesley and the early Methodists made theological capital of the articles. It is difficult to demonstrate that subsequent Methodism has done so. Recent Methodism, at least, has been more exercised over social and moral issues than doctrinal ones. A wrangle over total abstinence can be stirred at mere mention of alcohol. Few would care to contest such "abstracts" as the definition of the Church or the dogma of the trinity.

Yet, our articles remain officially with us. Does this fact alone not

speak well of Methodist certainty? Possibly.

A more likely explanation, however, is the cumulative character of our *Discipline*. The bishops describe the *Discipline* as "a growth rather than a purposive creation." (Some would say that this description fits Methodism as a whole.) Are the articles retained as one of the "stages of spiritual insight," since superseded by a higher level of evolutionary revelation? Is the quadrennial program or the Social Creed our latest stage? The latter is subtly in competition with the articles and what is said about God and man.

The Methodist doctrinal posture is yet to be clarified for ecumenical conversation. The Wesleyan heritage may still be groomed to serve Methodism in this doctrinal responsibility. Our seminaries have men like Cushman, Outler, Thompson, and Hildebrandt who will do this grooming if it can be done.

One thing is sure—the crucial issues of today's theological task are those same basic questions to which the articles spoke in their day and way. The articles are neither sufficient nor final in what they say for us. They cannot be ignored; for they are signposts on the only road.

They deal with God, man, grace, sin, faith, the Church, the ministry, and other issues equally concrete. We shall be reminded that the "fathers" were not beside the point to devote their life and thought to such matters.

By FLOYD MULKEY

*His break with Methodists
led to the birth in England
of the Salvation Army.*



William Booth . . . God's Soldier

HE WAS YOUNG and he stood before the annual conference to ask that he be set apart for work as a special evangelist. The conference had just named him to one of the most important circuits in British Methodism.

William Booth's plea was rejected. He started his lifelong career as a gypsy preacher.

That was not an easy decision. Booth had a sickly wife and four delicate children. But like him, she had a passionate conviction that God had commissioned him to evangelize England.

William Booth was not unacquainted with hard times. He was born at Nottingham on Apr. 10,

1829, the son of a speculative builder. Soon the father was dead, and the growing boy had to care for his mother and sisters. At the age of 13 he was apprenticed to a pawnbroker.

Before he was 15, he drifted into a Wesleyan chapel and had the experience of conversion. He began preaching to sinners in the streets. His pastor objected to such unauthorized preaching, but suggested that he become a minister. A doctor vetoed the proposal on the ground that a nervous temperament would soon wreck the young man's physical constitution.

In 1849, Booth went to London, where he saw multitudes in need of salvation. Necessity compelled him to take a job in a pawnshop. In spite of long hours in business, he found time for preaching. He won

Floyd Mulkey, a Methodist local preacher, is assistant editor, Standard Education Society, Chicago, Ill.

the support of a wealthy patron and, in 1852, became a preacher. In the same year he met Catherine Mumford, of a middle-class Methodist family.

They met, fell in love, and became engaged. For three years they exchanged what they called their "Puritan love letters." They were finally married in 1855.

Meanwhile, Booth had become a preacher in the Methodist New Connexion. But he disliked the parish. He felt that he was leading a lethargic life. He had a passion for the salvation of souls, while his fellow Methodists were absorbed in church disputes.

Nevertheless, in 1855, the annual conference did appoint him as an evangelist. William and Catherine embarked on a whirlwind campaign that enrolled 1,739 converts at nine centers within four months. Great throngs crowded into the meetings, and hundreds of penitents hurled themselves at the Communion rails.

Pastors complained about his evangelistic methods. His appointment as evangelist was cancelled, and he was sent to an obscure parish. The next year he was ordained and appointed to Gateshead. His ministry there brought great numbers into church membership, and he found time to conduct revivals in outlying districts.

Here Catherine Booth conquered her timidity and herself began to preach. Her husband objected at

first, but soon gave his full approval to the right of women to be ministers of God—a policy which led to the equality of men and women in the Salvation Army. During a long nervous illness of her husband, she filled the pulpit at Gateshead.

It was in 1861, when the conference met at Liverpool, that Booth presented his urgent plea for permission to be freed for evangelistic work. The plea rejected, he tried to compromise, but eventually he separated from the Methodist New Connexion.

This break was a severe emotional crisis. He said: "I literally worshiped Methodism. To me there was one God, and John Wesley was his prophet."

DURING the following years, William and Catherine Booth traveled constantly, winning great numbers of converts. They were plagued by ill-health, worried by uncertain income, worn out by the homeless life, and burdened by the care of their increasing family. Methodists and others closed their chapels to the unorthodox evangelists.

He was determined to reach the lowest of the submerged—those who were deeply sunk in poverty, vice, and crime. Obviously, these people did not belong to the churches, and they could not be reached through the chapels.

In 1865, he started his East Lon-

don Revival Society in a flimsy tent. The people were too poor to contribute much of anything. Gradually help began to come from wealthy friends, but his financial troubles continued because of his grandiose plans.

He set up new stations and held meetings on the streets. Converts volunteered to serve as assistants. By 1868, the mission was holding 140 services each week and was reaching about 14,000 people. The organization was renamed the Christian Mission as it extended its outreach beyond London. In 1874, Booth had 265 unpaid preachers.

To the unconverted Booth made this plea: "All you who belong to nobody, come with me. Come, drunk or sober." To his converts he made this appeal: "Men and women, I want you to come and help me. I can only offer you hard work, poverty, a constant fight against the powers of darkness—to seek the lost and bring them to the Savior. What do you say?"

Many persons who had been saved from vice and crime enlisted, gladly volunteering to starve and suffer for their Lord. Everywhere they met persecution. Booth was called a pious comedian, his followers were despised as a religious rabble and his mission was condemned as "the church's most profane and mischievous foe." Mobs pelted street meetings and parades with rocks and garbage. Workers were beaten and thrown in jail.

Booth believed that those who died without conversion would be eternally damned. At first, his social work was chiefly an excuse to get access to souls. Later, while insisting that he could not make a man clean by changing his shirt, he admitted that after a man had food and shelter it is easier to lead him to a new life.

The year 1878 opened a new phase of his work. In a casual writing he referred to his mission as "a volunteer army." His son, Bramwell, objected because the term was currently in bad repute in Great Britain, and he insisted that he was "a regular or nothing." The elder Booth then deleted the offending word and changed it to "salvation." Soon the Christian Mission became "The Salvation Army." Booth commissioned himself as "general," and he made Bramwell his "chief of staff." He adopted uniforms and military titles and he modeled his "Orders and Regulations" after those of the British army. *The War Cry* became the official journal, as it still remains.

Immediately The Salvation Army became national news. Queen Victoria took offense at the founding of an unauthorized army in her realm. Opponents intensified their abuse.

But there was no defeat and there was no retreat. For Booth and his army the order was "Forward!" Living in an age of British imperialism, he took the world as his parish. In 1880, he opened his campaign in

the United States; the next year he went to Australia. Other Salvationists then established beachheads in Canada, India, and in many countries of Europe.

In 1890, Booth passed another turning point in his life. His beloved Catherine died after a long and painful illness. Although almost constantly ill and burdened with the care of eight delicate children, she had established the women's ministry in the army and had inspired her husband constantly. She was honored as the "mother of the Salvation Army."

Also in 1890, Booth startled the British nation with his book, *In Darkest England, and the Way Out*, the title being an adaptation from Henry Stanley's *In Darkest Africa*. This book, which was largely written by the journalist, William T. Stead, dramatically lifted the lid from the British slum. It created a big sensation and it brought wide support from Booth's projects for social welfare.

After 1890, he became a free and fast-moving evangelist. He turned over the administration of the army to his oldest son Bramwell who, as chief of staff, was a genius in the kind of work the father disliked. General Booth visited the United States, the British dominions, the continent of Europe, even China and Japan. He made many tours to his homeland.

The crowds followed and applauded him; governors and mayors

welcomed him; kings and presidents received him and encouraged his work. Oxford University conferred on him the degree of doctor of civil laws.

In his last years he appeared as a patriarch, with his tall figure, his magnificent head, his white hair and long beard, looking like a Hebrew prophet. Although he had a harsh voice, dropped many of his "h's," and used clumsy gestures, he was regarded by many as a great preacher.

In 1912, his sight began to fail, and soon he was blind. But he could not stop. In his last year he visited several countries of Europe. Finally on Oct. 20, 1912, he died, honored and mourned by the whole world.

William Booth was not a saint in the conventional sense. He was harsh, autocratic, and overbearing. He demanded unquestioning obedience from his subordinates. Those who resigned from the army he treated as deserters. He disowned three of his children who left his service.

He was narrow in his theology and uncompromising in his demands—except in his relations with the wealthy and influential, whose support he sought.

Yet he was a saint in his consecration to the service of his Lord. He has been called God's soldier. In the singleness and intensity of his passion, he had spiritual qualities of the highest order: an eye to see, a heart to feel, and a hand to work.

SERMON STARTERS

For the Last Half of Whitsuntide

These seeds for preaching, based on texts selected for the season, are intended as stimulants to the preacher's mind and starting places for his own best sermons.

Joel Saw Through Us. July 6. Scripture: Joel 2:28-29; Acts 2:14-33. Text: Acts 2:17. Hymn: 183, *The Methodist Hymnal*. Prayer: 256, *The Book of Worship*.

WHAT AILS US? Our book titles tell on us: *The Lonely Crowd*, *The Organization Man*, *The Revolt of the Masses*, *The Engineering of Consent*, *The American Adam*, *Reflections on Hiroshima—A Chronicle of Jeopardy*, *The Moral Decision*, *The Grandeur and Misery of Man*.

We have gadgets galore; fly at 2,000 miles per hour and survive; take stimulants in the morning and tranquilizers at night; seek boundless life and face undated but inevitable death.

We need a great unselfing, a mighty elemental change within. Joel saw through us. If God would find a way to pour forth his Spirit,

which is himself in action, upon men, they would have dreams, visions, vistas of hope, creative release, joyful unity, enriching fellowship, salvation present, personal, and real, as they called upon the name of the Lord.

God found a way, which the first Christians called *The Way*. Jesus, crucified, raised from the dead, exalted to God's right hand, "He has poured out this which you see and hear." Said Gaius Glenn Atkins, "Religion is first redeeming and then transforming." The change that should take place in us begins when we realize that the new value stamped upon us is the price Jesus Christ paid for us.

You Are Christ's Body. July 13. Scripture: 1 Cor. 12:12-31; Eph. 4:4-16. Text: 1 Cor. 12:27. Hymn: 417, *The Methodist Hymnal*. Prayer: 331, "For Christlikeness," *The Book of Worship*.

OF THE MANY METAPHORS that Paul used to set forth what the Church is—farm, building, temple, letter, bride, household, colony, new race—his favorite was *body*. The

Church is the Body of Christ.

The body is the means of the spirit for entering time and history. Without a body the spirit is a mere ghost.

The body is the servant of the head or mind, carrying our ideas into action, turning designs into deeds, making spiritual history.

The body is an organism, a thing of many members, that can grow into a perfect union with its head and can grow into an enriching diversity by the co-operative functioning of each member. The body can build itself up through love.

By Baptism, the Holy Spirit "incorporates" us, makes us members of the Body of Christ. Thus the Church may properly be called "the continuing incarnation." It should also be "the continuing Atonement of Christ."

"Name four apostles," said a small boy to his little sister. Her reply was: "Peter, James, John, and . . . Henry Wright."

The true apostolical succession consists of adult members of Christ's body who make that sort of impression on children.

Son of Encouragement. July 20. Scripture: Isa. 40:1-9; Acts 4:31-37. Text: Acts 4:36. Hymn: 419, *The Methodist Hymnal*. Prayer: 346, "For Others," *The Book of Worship*.

THE FIRST Christian church had run out of money, and even the apostles were discouraged. Jesus, from the isle of Cyprus, sold his farm and laid the money at the

SPECIAL DAYS

June 8—Methodist Student Day

July 4—Independence Day

(On the latter Sundays of Whitsuntide, the color is usually green.)

apostles' feet. "Thank God for Jesus! Give him a new name." They did, too, "Barnabas," which means "Son of Encouragement." (Good-speed's translation.)

Bishop McDowell said: "Too many of us think that a rich church does not need God and that even God, himself, cannot accomplish anything with a poor church."

Had the church run out of money? No, it had run out of faith. Barnabas brought in a little money and a lot of faith. Men of great faith are always encouragers. Men of little faith—well, let's not get personal.

The modern church has all sorts of fellowships. It can stand one more, if that should be the "Order of Barnabas" or the "Fellowship of Encouragers."

How may we encourage? Simply follow Barnabas.

1. "All were afraid of Paul" (Acts 9:26) except Barnabas.

2. Trouble-shooter needed for Antioch (Acts 11:22), so send Barnabas.

3. Missionary companion needed (Acts 13:2), so separate me from Barnabas.

4. Young John Mark a failure (Acts 15:38), to all but Barnabas.

Go the Desert-route. July 27. Scripture: Ps. 139:1-10; Acts 8:26-40. Text: Acts 8:26 (Moffatt's translation).

The Sermon Clinic

Watch for "The Sermon Clinic," a new workshop department for preachers. Started last month (see May issue, page 59), the clinic will appear frequently in the NEW CHRISTIAN ADVOCATE.

Sermon abstracts are printed, along with comments of one or more homiletics teachers or other specialists in preaching. Names of the preachers are not given, of course.

We invite ministers to take part in this experiment, which we hope will contribute to a better understanding of the making and meaning of the sermon.—EDS.

and saved one of his students who was contemplating suicide. "God threw him across my path." But the teacher was in the right path. So was Philip.

The desert-route may seem foolish. But you can trust God's foolishness further than man's wisdom.

The desert-route is a hot spot. So is man's heart when perplexed or tempted. "The hot spots of personal experience are the opportunities for evangelism," said Samuel L. Hamilton.

The desert is a place where God's gracious surprises await the seeker and the sought.

How Christ Came to the Gentiles. Aug. 3. Scripture: Isa. 60:1-9; Acts 11:1-21. Text: Acts 11:19-20. Hymn: 501, *The Methodist Hymnal*. Prayer: 184, *The Book of Worship*.

THE FIRST Christians were Jews. High was the wall between Jew and Gentile. God tried to breach the wall through Philip and the Ethiopian and through Peter's visit to Cornelius and the Italian band; but the great breakthrough was not made by apostles but by refugees from persecution, men of Cyprus and Cyrene who told the Greeks about Jesus. To the amazement of everyone, the Greeks believed.

The Gospel according to the refugee is simple and straightforward. Sophistication and subtlety grow up in safety. The cross is forever dangerous—and direct.

The Gospel according to the refugee is realistic. The man who is a

Hymn: 288, *The Methodist Hymnal*.
Prayer: "For Service," *Book of Worship*.

PHILIP's preaching mission in Samaria had been a tour of triumph. "The multitudes with one accord gave heed." Now the messenger of the Lord said, "Rise and go toward the south. . . . This is a desert road." Populous Samaria yesterday! Deserted Gaza today! What a ministerial demotion!

But he met one man on a desert road who took the Gospel with him to a queen's palace and nation.

A dedicated teacher heard an inward command to stay on a train instead of getting off at his home town. He obeyed the seemingly foolish command and thereby met

stranger for Christ's sake has a message for the stranger to Christ.

The Gospel according to the refugee is a "bridge gospel." It says: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

In Edward Everett Hale's story, "Ten Times One Is Ten," Harry Wadsworth persuaded 10, who persuaded 10 others, who persuaded 10 others, until by such multiplication the whole population of the earth were reached in half a life-time.

Take Your Helmet With You. Aug. 10. Scripture: Acts 16:26-39; Eph. 6:1-17. Text: Eph. 6:17. Hymn 282, *The Methodist Hymnal*. Prayer: 351, *The Book of Worship*.

PAUL was a Roman citizen. The Roman citizen relied on the Roman soldier. The citizen's safety depended on the soldier's strength. The soldier's strength was conditioned by his armor. Each piece suggested a spiritual counterpart. Said Paul, "Take the helmet of salvation."

The helmet was a protection for the head, an extension of the soldier's stature, an evoker of awe from the beholder; but, beyond all this, it was a means of identification to fellow soldiers amid the confusions of combat.

Salvation is fitly likened to a helmet. The inner reality of a Christian experience actually should show through, like a crown for royalty, a laurel for the winning

contestant, or a helmet for a soldier.

Do you show your faith by your joy or communicate it as sort of drudgery? If the latter, you have forgotten your helmet.

Do you conceal your conviction or have you the courage of Christian opinion? If the latter, you have taken with you your helmet.

The Higher Christian Fellowship. Aug. 17. Scripture: Ex. 4:10-16. Philemon. Texts: Philemon 1:1-2, 23. Hymn: 287, *The Methodist Hymnal*. Prayer: 107, "Stewardship Sunday," *The Book of Worship*.

PHILEMON, a brief book, is a personal letter to the owner of a runaway slave. Its few verses refer to the three levels of Christian fellowship: fellow worker; fellow soldier, fellow prisoner.

Americans, being great joiners and belongers, love the word fellowship. Some churches are properly called "club churches." But fellowship can exist on a low level, in fact, on too low a level. Paul shows us the possible and proper levels.

A former Roman Catholic joined a small Methodist church and aided the other members in building a new sanctuary. Testimony: "I never dreamed that a church could mean as much as this Methodist church has come to mean to me in working with these fellow Christians."

John Wesley's last letter was to Wilberforce, the anti-slavery apostle, encouraging him to "go through your glorious enterprise in opposing that execrable villiany, which is the

scandal of religion, of England, and of human nature."

Few of us have gone to prison for the sake of the Gospel. F. Olin Stockwell, in his book *With God in Red China* (Harper & Bros. \$3), says, "I discovered that the New Testament was specially written for me and other prison-sitters." Ponder: worker, soldier, prisoner—what level of fellowship have you reached?

The City at Your Door. Aug. 24. Scripture: Gen. 18:20-33; Mark 1:28-45. Text: Mark 1:33. Hymn: 465; Prayer: 515, "For The Church," *The Methodist Hymnal*.

WE KNOW the social creed for Capernaum:

"Shun the leper as unclean.
Put the blind out to beg.

Drive the demented into the caves.
Ostracize the fallen.
Say to the sick, 'Be stoical.'"

Then Came Christ—and Compassion—and Hope. "The whole city gathered at the door."

Capernaum had never seen itself before. It did not want to. Only love dares face the misery of man.

But the city is at our door: Though we refuse compassion; though we pull down the shades of the mind; though we reduce life to a narrow strip of down to the office and back to the house, "Let the institutions handle them."

Open your door and look out, as Frank Mason North did on New York, and see if you can see the Son of Man with his heart of compassion and his words of hope.

What Men Need Most

"Peace, above all things, is to be desired."—Andrew Jackson.

Man's greatest need is not money, though the majority of us feel we could use more than we have to advantage; it is not high position, though power of place is not to be despised; it is not the possession of knowledge, though the rank and file of men are woefully ignorant. Man's most crying need in a world of restlessness and conflict, is peace; in the midst of things which try their souls, power to overcome temptation; ability to suffer pain and loss uncomplainingly, or to keep from losing their

heads in the time of prosperity and ease. These are the indestructible treasures of life which cannot be corrupted by corrosion or stolen by thieves. In our deepest and most sober thought we recognize them as our greatest need. They are the only permanent values. "The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave, Await alike the inevitable hour, The paths of glory lead but to the grave."

"My God shall supply every need." Phil. 4:19.

—First Methodist Messenger, Birmingham, Ala.

By ROBERT O. SMITH

**Here's a plan to give
each member a vital part
in annual conference work.**

A Conference Tries for Democracy

OUR ANNUAL conferences spend much of their time hearing and discussing reports of boards, committees, commissions and other agencies. As I have observed it, there is always the danger that a small group of conference members will dominate these reporting groups, simply because men and women who have been conference members for a long time have a tendency to get involved in a number of such groups. The result is that a small company of conference leaders are overloaded, and the majority have little to do.

Our conference has done some pioneering that may help you in your conference.

The nominating committee keeps a record of the number of groups on which each conference member serves, and he is strictly limited. Traditionally, our conference

nominating committee is strictly independent of both cabinet and conference boards.

To quote our current nominating committee chairman, Shirley T. Sherrill, "the committee seeks to distribute equally the leadership and responsibility. According to its own ground rules, no one person is nominated for more than one major board.

"Each board and committee, except as otherwise provided in the *Discipline*, is made up of an equal number of ministers and laymen. The committee itself is made up equally of laymen and ministers who serve in classes of not more than three years in succession."

In most annual conferences, the new programs and legislation are products of group thinking; but we have a council of administrators made up of leaders of annual conference agencies and of program groups. It meets quarterly and on the call of the bishop. At the annual

*Robert O. Smith is associate pastor,
First Methodist Church, Lodi, Calif.*

conference session, the bishop delivers an address for this council. This statement deals with future needs of the conference.

Each member receives an instruction manual that encourages participation in conference business.

Here are the rules:

The printed preliminary report of the groups making reports to the annual conference is mailed to the pastor, lay member, and alternate lay member of each charge at least two weeks before the annual conference convenes.

No report of any board, section, committee, or society is acted upon by the conference unless (a) it is included in the preliminary report, or (b) distributed as a mimeographed report during the first day of the conference and is permitted for consideration by a two-thirds vote of the conference.

Much annual conference work is done in section meetings. The reports of all committees and organizations are debated and amended and approved in one of these section meetings, before being reported to the plenary sessions.

Because the section meetings are smaller than plenary sessions, more people have an opportunity to discuss the legislation and to perfect the reports.

Each annual conference member is assigned to a section on the basis of his own interests. A few weeks before conference time, the business committee sends him a list of

the sections showing which reports will be heard by each section. On a return postcard the member may indicate his first and second choices. Assignments are then made so as to balance representation between laymen and ministers.

These are the section divisions:

Section I Membership, evangelism, and related reports

Section II Education and related reports

Section III Missions and related reports

Section IV Finance and related reports

Section V Administration and related reports

Section VI Christian social relations and action and related reports

In all matters not specified in conference rules, the proceedings of the conference are governed by *Robert's Rules of Order* by Henry M. Robert (Scott, Foresman & Co., \$2.70).

All resolutions, reports, and motions must be written on the blanks designated by the secretary.

No person may speak more than twice on the same question, nor more than 10 minutes at a time without permission of the conference. No member may speak more than once until every other member choosing to do so has spoken.

Presentations and expressions of appreciation to individuals are limited to 10 minutes in the evening sessions as a part of the conference program, provided that such activities be cleared through the business committee.

The member is responsible for reporting what has happened at the

annual conference to the church which he represents. To refresh memory, the Commission on Public Relations and Promotion prepares and mails to both lay and ministerial members, shortly after the close of sessions, a concise and well organized report which can be used to supplement personal notes.

The lay member will do all he can to assist the pastor and the church lay leader in securing wholehearted acceptance and support by his own church of whatever benevolence apportionments have been approved by the annual conference.

A NUMBER of methods are used to expedite business, so that it can be completed in a week's time. Much help is given by the chairman of the business committee, who announces to the session the order of reports and time allowed.

Bishop Donald H. Tippet points out: "The chairman of the business committee does not arbitrarily assign the time limits for each report. This is done first in consultation with the chairman of the section making the report. Then follows consultation with all the chairmen of all the sections. Finally it is presented to the conference at the beginning of each session as a suggested order of the day. The conference may amend, adopt, or reject the proposed order and the time limits."

Each section in the conference

records the votes for, against, and abstaining on each report it considers. This helps the business committee chairman tell which reports are routine and which are controversial. The voting in the sectional meeting is reported at the time when the report comes before the conference.

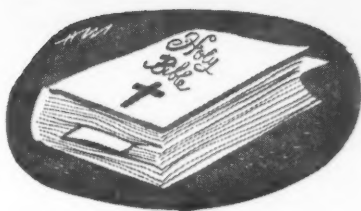
Each report is numbered and its number put on a card on a bulletin board set up before the conference. When a report is adopted, its report card is turned over. The cards are green on one side and red on the other; so that members can tell what cards have been turned and reports completed. Announcements are projected on a screen so as to save time.

Members of this annual conference heartily approve these patterns. We have found that a high percentage of the laymen come and stay through the entire week of conference because they feel that they have a vital part in its work.

Minority groups have a chance to express themselves, if they can muster 25 per cent of the vote in a sectional meeting. Then they are entitled to present a minority report to the plenary session.

Bishop Tippet writes: "We discovered that we increased the number of people who participated in discussion tremendously. Many people who never spoke on the floor of the annual conference now participate not only in the section meetings but also in plenary session."

*Through strange
ventures men seek to
renew their interest
in their holy writ.*



How We Use the Bible

By J. CARTER SWAIM

*Reprinted from Information Service
(Sept. 1956)*

IT HAS been observed that 20th-century man seems determined to do everything he can with respect to the Bible—except order his life by it.

Until the invention of printing, in the middle of the 15th century, Bibles—like all other books—had to be copied by hand. The mistakes of copyists produced interesting results. Since each copyist made his own set of mistakes, it came about that no two manuscripts were alike. Each separate copy was, in fact, a separate edition. The use of movable type did not entirely get rid of mistakes—we still get printers' errors—but it did reduce their number and it brought about their uni-

formity in the published editions.

Printing also greatly reduced the work necessary to turn out a Bible; but some of our contemporaries have insisted on the production of hand-made copies. The Rev. J. M. Watts, of the Pentecostal Tabernacle Church in Calgary, Alberta, announced his plans for a hand-written Bible. Each parishioner was to contribute a chapter.

A citizen of Troy, N.Y., received a unique Christmas gift, a copy of the King James Version in his mother's handwriting. The mother, Mrs. Gille, of New York, a Seventh-Day Adventist, spent 15 years at the project. Sixty-five years old when the volume was completed, she said that the writing fulfilled a childhood dream and never tired her. Instead, she insisted, it gave her a lift.

If the reading aloud of a passage from the Bible proves helpful at public worship, there are those to

J. Carter Swaim is executive director of the Department of English Bible, National Council of Churches.

argue that reading much more of it would have even greater benefits. At 11 p.m. on Christmas day, the teen-age young people of the Reformed Church, Wyckoff, N.J., began reading aloud from the pulpit Bible and did not stop until they had read it from cover to cover. Seventy-five boys and girls took part working in half-hour relays.

MARATHON has given its name to walkethon, dancethon, and talkethon. Members of the First Baptist Church of Garber, Okla., decided that what was needed in their town of 1,100 was a Biblethon. Parish life was at a low ebb. Accordingly, one Wednesday eve at 7 o'clock the pastor started reading the first chapter of Genesis. Fifteen minutes later another took up the reading, and so on through the night and the following days. Seventy-six persons took part in the 15-minute relays. The last chapter of Revelation was completed at 3:45 a.m. Sunday.

What started as a Baptist venture became an interdenominational enterprise. What began in a single parish attracted people throughout the community. Businessmen left their stores to take a turn. As reported in a magazine issued by pious businessmen, "Seven-year-old Mary Ann Bingham astonished listeners when she read the Bible as though it were a nursery book. She took the stand without the slightest

idea of where she would be reading, and as her clear, childish voice rang through the sanctuary, tears came into adult eyes, and quietness settled on the entire room."

Men high in the nation's political life profess to be guided by the Bible. President Harry Truman, who ordered the first atomic bomb to be dropped upon Japan, said: "My political philosophy is based on the Sermon on the Mount." Asked about his favorite verse of Scripture, President Eisenhower said, as befits a military man: "When a strong man armed keepeth his palace, his goods are in peace." This is the King James version of Luke 11:21.

The General seems to have overlooked the fact that this is but the initial statement of a proposition which is concluded in the following verse: "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

Exponents of thrift make use of the Bible. Celebrating the centennial of the building-and-loan association movement, a federally insured institution in Des Moines filled its windows with the Bible collection of a local resident. Asked why Bibles were chosen, a bank official said their advertising man did not know of anything else to put in, and they thought Bibles were always appropriate.

If these uses of the Bible seem superficial or discouraging, other

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things can be reported. The sufferings undergone by their race seem to have given the Negro people a special means of entering into the spirit of the book God made. Since October, 1955, Negroes in Orangeburg, S.C., have been engaged in a struggle to obtain their rights under the Constitution as interpreted by the Supreme Court. Whites have retaliated by depriving Negroes of milk delivery, commercial credit, and bank loans. Leader of the Negroes is a Methodist minister, the Rev. Matthew McCollum. Asked whether Matthew was a family name or whether it bespoke a Bible-loving parentage, he said: "My father was a preacher and, when twin sons were born, he named them Matthew and Mark."

Negro churches in Orangeburg, as in many communities, have been beneficiaries of the white man's paternalism. An editorial in the local paper stated that, considering all that the white people had done to build Negro places of worship, it appeared singularly ungrateful for Negro churchmen to rebel against the mores. Mr. McCollum issued a reply in which he said: "The major

donated the doors to my church. If he wants them returned I will, like Samson of old, carry them on my back and deposit them in his front yard." Since Moses delivered a minority group from racial oppression, events of the Exodus have always had special appeal for Negroes.

Reading the Bible has still its ancient power. Jacob de Schazer, one of the pilots who flew with General James Doolittle on the first bombing raid from an aircraft carrier to Japan, crashed and was taken prisoner by the Japanese. Most of his time in prison he spent reading the Bible—with the result that he is now a Methodist missionary in Japan, seeking through the proclamation of life to atone for death he once sought to impose.

When Cardinal Segura of Spain became troubled about the spread of Protestantism in the diocese of Seville, he appointed Luis Padrosa, a Jesuit priest, to lead the fight. Preparing himself to wipe out Protestantism, Padrosa wound up by publishing two books: *Why I Became a Protestant* and *Why I Left Roman Catholicism*. It was Bible reading which brought about the change.

What They Say

English: "Pray devoutly, but hammer stoutly"

American: "Praise the Lord and pass the ammunition"

French: "Help yourself and heaven will help you"

Russian: "God will help us, but don't lie on your back"

Scotch: "Pray to God to help you and put your hand to work"

The Bible: "Faith is known by its works."

—*American Review of Eastern Orthodoxy*

BOOKS

OF INTEREST TO PASTORS

Love and Justice (Selections from the shorter writings of Reinhold Niebuhr), edited by D. B. Robertson. Westminster Press, 309 pp., \$6.

Reviewer: RICHARD H. RICE, *editor of Classmate, Editorial Division of the Methodist Board of Education.*

Among reactions to the virile thoughts of Reinhold Niebuhr are those of idealists, who say that Niebuhr is "too pessimistic" and "negative" in his approach to social problems. D. B. Robertson, teacher of philosophy and religion in Berea College, has brought together in this volume writings of Niebuhr that disprove the charges of these critics. The shorter writings are articles taken from a number of periodicals, but chiefly from *Christianity and Crisis*.

A problem in social ethics is a cagey opponent for whom Niebuhr has respect. He neither ignores the problem by turning his back on it nor frantically rushes at it and loses his stride. Instead, he doggedly pursues the problem, making sure that it will not outflank him in a surprise attack.

The constructive aspects of Niebuhr's thoughts are tightly interwoven with negative but relevant facts. Niebuhr, for example, approved America's entry into World War II, not because he was not aware of the sinfulness of war but because he preferred a

fight for "relative justice" over capitulation to absolute tyranny. He now favors preparation for war coupled with attempts to negotiate with the Russians as a way of avoiding another big war.

He supports the Supreme Court's ruling on desegregation, but at the same time he has sympathy for Southern parents. "It might help," he writes, "if we all realized that, in all our judgments about each other across racial lines, we do not judge with pure hearts and reason."

To Niebuhr love is the final law of life; but man at his best in history embodies only fragments of absolute love. These fragments, however, are not to be disdained: they are the structures of justice fashioned by brave men who "enter into the claims and counterclaims of existence."

The Methodist Way of Life, by Gerald Kennedy. Prentice-Hall, 216 pp., \$3.50.

Reviewer: T. OTTO NALL, *editor, THE NEW CHRISTIAN ADVOCATE.*

Convinced that the "personal emphasis is the only way to say anything authentic about the Methodist way of life," one of Methodism's best sons and severest critics has written a delightfully personal book.

When he describes John and Charles

Wesley, as well as the early pioneers in America, it is a personal picture with a present-day Methodist looking at his spiritual forebears. When he outlines Methodist organization, he gives personal reactions and he does not hesitate to make his own prophecies about some matters—the jurisdictional system, for example.

Methodist education is described in terms of his own experience as a student, and Methodist missions as he himself has seen this enterprise at home and abroad. Most delightfully informing are his observations on the Methodist ministry.

Concerning William Taylor's election from the status of layman to the episcopacy, Bishop Kennedy says: "Methodists sometimes get entangled in rules; but, when they see clearly what they think ought to be done, the rules bend obligingly."

He documents his conviction that Methodism is a happy combination of freedom and discipline, democracy and authority. He goes so far as to say, "Perhaps, the main clue to understanding us is to remember that Methodism is a curious mixture of the personal and the social, of freedom and discipline."

Commenting on the tendency of seminary students to move on ahead, he blurts out, "May the good Lord deliver us from a seminary generation born middle-aged!" And concerning the episcopacy, "It was a hard job and a lonely one; for I missed my church and my congregation."

And yet one would go a long way to discover a more loyal appreciation of the responsibilities and opportunities of being a bishop or a better estimate of its place in Methodism, even

for such an unworthy representative as Bishop Kennedy too modestly deems himself to be.

With the same personal intimacy, telling insights, and unfeigned humility, he deals with all Methodist matters: whether the controversies over doctrines, or social views, or the debate between the exponents of interconfessional ecumenicity and denominational ecumenicity. For he is a part of all Methodism and he firmly believes that "there is Someone up there who loves us and still has work for us to do."

Alcoholics Anonymous Comes of Age, by a co-founder. Harper and Bros., 335 pp., \$4.

Reviewer: THOMAS J. SHIPP, pastor, Lovers Lane Methodist Church, Dallas, Tex.

Alcoholics Anonymous Comes of Age is a remarkable story which illustrates the adage, "Truth is stranger than fiction." This is an interesting, simple, straightforward story. It is a must for those who are interested in helping the alcoholic, especially the minister.

Not to be confused with the earlier editions of 1939 and 1955 on *Alcoholics Anonymous*, this is a new work, an up-to-the-minute account of a redemptive movement in our American culture. Its influence will be felt spiritually and socially. Since its founding, *Alcoholics Anonymous* has brought recovery to more than 200,000 sick people. Here is a factual account of the inception and progress of a thrilling activity for good in this world.

The "Twelve Steps" listed is a way

out of alcoholism into freedom—from isolation to acceptance. Here are the testimonies of the redeemed, the positive and personal recommendation of ministers, lawyers, psychiatrists, physicians.

And perhaps best of all, here are suggestions for successfully dealing with those in trouble with alcohol. Here is the outline of a society in which each person becomes a good physician instead of a judge over his fellows. This book will help decide whether or not an individual is an alcoholic and whether Alcoholics Anonymous is for him.

The format is attractive. A careful and comprehensive index has been prepared, which will be helpful to the reader. The publications of the organization are listed, among which are pamphlets intended to be helpful to families and friends who desire to aid the alcoholic.

The Authority of Scripture, by J. K. S. Reid. Harper and Bros., 286 pp., \$4.50.

Reviewer: JAMES T. CLELAND, dean of the chapel, Duke University, Durham, N.C.

This volume, by the professor of theology at the University of Leeds in England, is the 1954 Kerr Lectures at the University of Glasgow. It is a study of the Reformation and post-Reformation understanding of the Bible.

The subject is a vital one. Granted the renewed interest in the Bible, in what way is it authoritative? Reid begins by noting the effect of two scientific methods—criticism and evolution—on biblical study and reveals their

impact on such matters as the authenticity and veracity of Scripture. The orthodox reaction has been to turn the authority of the living word into a rigid literalism that was unacceptable to many.

Can the results of valid criticism be accepted and a supple and resilient authority remain? To answer this question the views of Calvin and Luther are examined. Both, in affirming scriptural authority, remain free from the errors of an arthritic fundamentalism.

The Roman view is also critically outlined. Two important words are next analyzed: inspiration and revelation. A chapter is given to Barth and Brunner. Finally the author's own view is proposed: the Bible is authoritative because only here does the Christian find the primary setting forth of God in his plan of salvation for mankind.

It has long been a mark of British scholarship that it can analyze, synthesize, and expound. Reid makes no claim for originality; he seeks to be a spokesman of the Reformed tradition, classical and rediscovered. He has effectively rescued the Bible from both its hypercritical enemies and its over-zealous friends.

He who runs will not read this book. You have to sit down in front of it with concentration and tenacity. It deserves such study and repays any effort. There is one criticism: Would the author be willing to rewrite the last chapter of his book with such care that the reader would know whether God or Christ or Jesus Christ is at the center of the saving process in both the Old Testament and the New Testament?

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Robert S. Clemmons

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Publisher of THE INTERPRETER'S BIBLE

The Way to Biblical Preaching,
by Donald G. Miller. Abingdon,
160 pp., \$2.50.

Reviewer: JOSEPH D. QUILLIAN, JR.,
professor of homiletics, Perkins
School of Theology, Southern
Methodist University, Dallas, Tex.

This book does what it sets out to do. This is no small achievement; for it sets out to redefine expository preaching, to treat the basic theology of preaching, and to offer a practical method by which this "new preaching" may be done.

Dr. Miller demonstrates that expository preaching generally has been thought of as a detailed, consecutive analysis and exposition of a long passage of Scripture. He opposes this definition by *form* with a definition by *vital content*.

It seems to me that his definition is both sound and lively, and is, indeed, good basis for the author's contention that all true preaching is expository preaching.

The basic theology of preaching which is presented throughout the book is evangelical in its biblical grounding and contemporary pertinence. Influences of "event theology" are apparent.

Method of sermon preparation is treated under the headings: approach, theme, balance, development, purpose, and atmosphere. A notable practical feature is the use of examples to illustrate the results of wrong and right procedures.

A question may be raised with Dr. Miller as to whether he over-presses the use of Greek, Hebrew, and German in exegesis. As desirable as competence in these languages may

be in enabling a preacher to engage firsthandly in the exegetical conversations, it may be questioned as to whether such facility in languages is an absolute essential to sound and effective preaching. The responsible use of various English translations of the Bible, commentaries, dictionaries, and word books certainly may be a substitute procedure.

The Way to Biblical Preaching can serve on the veteran preacher's reference shelf as well as at seminary as a complementary textbook in homiletics. The reviewer would list this book among the dozen most practically helpful discussions of preaching published in the past 10 years.

No Escape from Life, by John S. Bonnell. Prentice-Hall, 215 pp., \$3.75.

Reviewer: JAMES R. UHLINGER, pastor,
Wesley Methodist Church, Worcester,
Mass.

Seneca defined the approach of this book centuries ago: "It is impossible for a man of himself to escape. It must be that someone stretch forth a hand and draw him out." Here is the account of 23 years during which the prominent Fifth Avenue minister in New York City has stretched out his counseling hand in the name of Christ to an estimated 8,000 troubled persons.

Dr. Bonnell combined a solid faith in Christ with a wide knowledge of pastoral psychology, literature, and techniques. There is no doubt about it in his mind, personal faith in Christ goes far beyond the best professional skills in the psychiatric field today. To call tranquilizers "the new menace" and list them along with alcoholism

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and suicide as basically a way of escape may raise some professional eyebrows.

The actual counseling resource material, the discussion of alcoholism, and the analysis of suicides are rewarding contributions for the average parish minister. The later sections of the book have the aroma of warmed-over sermons that present a practical, down-to-earth theology for the man on the street. Though the ideas are interesting, they do not build a unity of theme.

A creative role for healing is deftly outlined with warnings about the attendant dangers. The subject deserves the thoughtful consideration of more ministers.

Occasional flashes of insight and inspiration make *No Escape from Life* worth while in spite of its wandering, and sometimes trite, material.

Theology Between Yesterday and Tomorrow, by Joseph L. Hromodka. Westminster Press, 106 pp., \$2.75.

Reviewer: CLAUDE H. THOMPSON, professor of systematic theology, School of Theology, Emory University, Ga.

For several reasons this book is important. The author, an eminent theologian within ecumenical Christianity, understands the present world situation. As dean of the Faculty of Theology at Prague, behind the Iron Curtain, possibly he knows communism more intimately than any other Protestant churchman.

He seeks to *understand* communism, then to evaluate it.

Theology, though possessing a changeless quality, is understood only

as it confronts concrete human situations. The biblical perspective is not that of the sciences nor philosophy, which encourage pride in human achievement. The Bible speaks to man in his sin. It is beyond *human* ability to be a theologian—one can only listen, and obey, the Word of God. Theological thinking is an existential exercise of response with the total self to the divine deed in Christ.

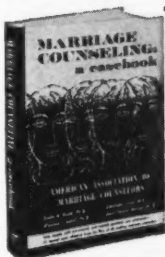
Christian nations caused the debates of 1914 and 1939, by failing to minister to the miseries of the world's sufferers—especially the non-whites. It is vain to hope to return to a pre-1917 world. Communism moves forward to serve these unfortunate people. Communistic strategy is encouraged by our ideological blunders, even more by our failure to practice brotherhood. There is no repentance at the heart of Christianity.

Communism is presented so favorably that one wonders if Hromodka knows it so well, or if he lives too close to it. But it does plan to dominate the world through emancipation of the disinherited masses. Christianity has not done so well.

The nature of the world revolution is stated, overstated. This theme is tediously repeated. But must we see it precisely as Hromodka does? The author implies that so few people have eyes to see.

The Christocentric solution is imperative for theology and the Church. Christ is the boundary between the God of mercy and the sinners—both east and west.

This volume should be read to show the crisis of the times, though many may doubt that Hromodka's analysis is altogether accurate.



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Religious Dimensions of Personality, by Wayne E. Oates, Association Press, 320 pp., \$4.50.

Reviewer: PAUL B. MAVES, professor of religious education, Drew University Theological School, Madison, N.J., on sabbatical leave.

Psychologists tend to fall into two groups: experimentalists, who take a molecular approach to human behavior, and clinicians, who take a molar approach to it. The former study such facets of life as intelligence, perception, and learning; the latter try to develop theories which will account for the total range of behavior. Most of the challenges to Christian theology come from the personality theorists, including Freud, Sullivan, Sheldon, Lewin, Rogers.

This book is an attempt to evaluate psychological views of man from a Christian perspective, to introduce the reader to the rich literature in the field, and to reassure the Christian who hesitates "to take psychology with full seriousness lest it remove his faith." Few men are better equipped to do this than Wayne Oates, professor of psychology of religion and pastoral care at the Southern Baptist Theological Seminary in Louisville, Ky.

Generally, this is an excellent introduction and a commendable preliminary evaluation of personality theories in their implications for the Christian student of psychology of religion and the parish minister. It should reduce the naïveté with which so many ministers seem to make wild generalizations about psychology, pitting their own hunches against empirical studies.

Its limitation is that it attempts too much in a small compass. Occasionally it minimizes the real differences between personality theories in an attempt to be synoptic.

But, since there is real encounter here between modern secular psychological studies of man and the classical Christian doctrines of human nature in the Reformed tradition, this is an exciting book. It demonstrates that theologians and psychologists can speak to each other with profit.

The Call of the Congo, by Ann L. Ashmore. Parthenon, 173 pp., \$3.

Reviewer: MARVIN A. FRANKLIN, bishop, Jackson, Miss., Area.

This book tells of miracles wrought, lives lifted from darkness to light, disease conquered, faith cleansed, superstition routed, and a whole people brought to a saving knowledge of Christ's redeeming love. In it the author gives the stirring story of a devoted couple, Dr. and Mrs. W. B. Lewis, with a continent burning in their souls. They went out on daring faith and overcame obstacles, wrought righteousness, transformed human lives, and at last left behind such a monument of their labors that all of the future will be indebted to them.

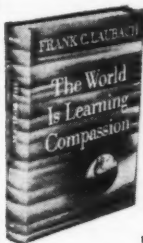
Beginning their work, they fought against all kinds of odds until at last they saw the fulfillment of their lifelong dream in the construction of a modern hospital at Tunda, fully equipped to carry on their work.

Those who read these pages will be shamed for their selfishness, shaken out of their complacency, and moved to commit themselves to the spread of the Gospel.

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Frank C. Laubach

Jesus' compassion is changing the world, says Dr. Laubach. He shows how church and non-church groups are fighting the world's hunger of body, mind and soul, and how compassion can prevent man's suicide. **\$3.50**

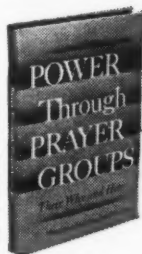


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When I Became a Man, by Theodore Parker Ferris. Oxford University Press, 228 pp., \$3.75.

Here is a frank, forward-looking discussion of Christian beliefs, and then the "you see," "you say," and "you do" application of these beliefs to the problems of everyday living. Its directness is an example to preachers who want to preach helpfully for lay people.

The Divine Physician, by William B. Ward. John Knox Press, 64 pp., 75 cents (\$7.50 per dozen).

The pastor who wants a small book of morning and evening devotions for the sick in his congregation will find this one of the best.

The Revelation of Jesus Christ, by Donald W. Richardson. John Knox Press, 195 pp., \$1.50 (paperback).

Among all the books concerning the last book of the Bible, this is one of the best. It avoids the subtleties of the controversial method while dealing with controversial subjects; but it stresses the central teaching and present-day values of this great book, deservedly a part of the New Testament.

Religion, Society, and the Individual, by J. Milton Yinger. Macmillan, 322 pp., \$5.

"How do religion and society interact?" is the question that underlies this closely reasoned and tightly packed book. It analyzes religion as seen in three areas: the theoretical, or

system of beliefs; the practical, or system of worship; and the sociological, or system of social relationships. In other words, a sociologist sees religion as it develops in different social patterns and then helps every reader see it, too.

Racial Discrimination and Private Education, by Arthur S. Miller. University of North Carolina Press, 136 pp., \$3.50.

A lawyer presents a careful legal analysis of the subject in the title and concludes that "racial integration in the denominational and other private schools will be the wedge that opens the doors of the public schools in many parts of the South."

The Church for the New Age, by Christopher Glover. Exposition Press, Inc., 205 pp., \$4.

From what is frankly the Anglican viewpoint, the author, serving in South Africa, discusses problems of church unity, especially the necessity of defining the divine nature of the Church. Anyone who is confused about the catholicity of the Church will profit by what is so well written in this book.

Language and Religion, by Ben F. Kimpel. Philosophical Library, 153 pp., \$3.75.

Writing in a scholarly style, the author maintains through philosophical analysis that language is not essential for having enlightened beliefs; but that it is only essential for affirming and articulating interpretations of these beliefs.

For 'MRS. Preacher'

*Here's what ministers, wives,
and lay people expect of you.*



JUST WHAT do people expect of the wife of a minister? How much and what kind of church work should she do? Should she teach in the church school? Should she sing in the choir? Should she dress more conservatively than the other women of the parish? May she dance or play cards?

These and other questions were answered by 314 Methodists in a recent study made by Mrs. Frank Kaiser, wife of the pastor of Memorial Methodist Church, East Pepperell, Mass. About 22 per cent of all the Methodist churches in Illinois were represented. Replies were received from 79 ministers, 81 parsonage wives, 69 laymen and 85 lay women.

The lay people participating were chosen to represent their churches at annual conferences, and thus we may assume they are good church members. What they have to say is worth the careful consideration of any minister's wife who wants a better understanding of her relationship.

Over four-fifths of those responding agreed that she should not be asked to do more than any other woman in the parish. But this means,

too, that they want her to be an interested, active member.

Her activities should be chosen on the basis of the church's needs, as well as her interests and abilities. Family responsibilities should not suffer. For some, the best contribution can be made by interesting others in church work and training them to do it.

Almost all the respondents expected the minister's wife to do some work in the church school; most believed she should do more than one job. Many suggested that she help train church-school teachers, if she had ability to do so. But few wanted her to assume regular teaching chores. Almost half thought the preacher's wife should be an advisor for the youth group.

Of course, she is expected to attend worship services regularly, and most people would like her to greet as many of the congregation as she can and to make newcomers feel welcome. Almost one-half thought she should sing in the choir, if she has a good voice. She ought to bear her share of the responsibility for special events. More than half the respondents said she

should occasionally work in the kitchen at suppers, while others preferred that she act as an "unofficial" hostess at such affairs.

Here's an interesting question:

Should the minister's wife be called by her first name by adult members of the parish? Opinion was divided about equally on this, but the age of the respondent had a significant effect on his answer. Those under 45 tended to say "Yes," those older, "No."

More than half of those responding believed it unwise for the preacher's wife to be president or chairman of any church organization. Almost 20 per cent, however, felt she might hold such a position under special circumstances, like starting a new organization.

There was considerable disagreement about the minister's wife serving on a church commission. Most of those who answered "Yes" felt she might be on the commissions on education, missions, or membership and evangelism; but not on the Commission on Stewardship and Finance. Almost everyone agreed that the minister's wife should have no more voice than any other member in church organizations.

Nearly all respondents felt that the minister's wife should participate in the work of the Woman's Society. Some suggested she serve as an advisory member of the executive board, be well informed on the organization's objectives, perhaps act as spiritual life secretary, or allow herself to be elected to a conference office. Very few felt she should hold any other office in the Woman's Society.

There was a diversity of opinion

regarding circle meetings. Some felt she should attend the meetings of more than one circle, but not many recommended that she try to attend all. Roughly one-third thought she could attend one meeting of each circle every year.

Should the minister confer with his wife about the personal problems which are brought to him by members? The respondent tended to answer "Yes," if he was from the Illinois or Southern Illinois conference (predominantly rural and small town), a lay person, 45 or older, a high school or college graduate, and from a small church and community. He was more likely to answer "No" from the Rock River Conference (densely populated industrial area, with some rural and suburban churches), a minister or his wife, under 45 years of age, with a graduate degree, and from a large church and community.

Most participants felt the wife should accompany her husband on some pastoral calls, with considerable disagreement as to *which* calls. They suggested, in this order: first calls in a new parish, then visits to the bereaved, women alone, and the sick. Some suggested she go along on social calls, visits to mothers of new babies, and whatever other times seemed proper.

Although almost one-third of those answering felt the minister's wife should have nothing to do with the preparation of the husband's sermons, about half said she might listen critically to them "in rehearsal."

ALTHOUGH 65 per cent of the respondents were agreeable to the minister's wife working, if additional

income is needed, approximately half that number were willing for her to work only because of her interests in the work.

Almost 70 per cent did not want the wife to take an active part in politics; but about 75 per cent were willing for her to be active in non-church groups, if they were "worth while."

Less than half the group felt the parsonage wife should attend a non-church event (such as baseball or movie) on Sunday. Folks from Southern Illinois and those over 45 were strongly opposed.

Dancing and card playing were subjects of deep controversy; opinion was along the lines of conference and age.

Fifty-six per cent said ballroom dancing was improper, but about 50 per cent thought square dancing all right. Cards were approved by almost 40 per cent.

Analysis of these opinions shows Rock River respondents and those under 45 years of age tended to feel dancing and cards all right, while those from Southern Illinois or more than 60 years of age condemned both. Illinois Conference folk and the 45-60 age group took an in-between position.

There was general agreement that parsonage children should set good examples, with quite a few adding "just as any other Christian child." And almost all felt it all right for parsonage youth to hold office in church organizations such as the Methodist Youth Fellowship.

The majority of the respondents said the minister's wife should dress like other women of the parish. However, a great many felt she ought never appear in shorts!

According to more than half the replies, it's all right for her to have intimate friends provided others are not totally excluded.

THE ideal minister's wife, as described here, has many of the attributes looked for in any good wife.

She is a dedicated Christian, and seeks to grow spiritually through daily periods of quiet meditation. She is a good, loyal church member who loves her job and is active without trying to run everything.

She loves her preacher-husband dearly and gives him strength and help. A good mother, she shows patience, love, and understanding in the care of her children. Hers is a Christian home, where her family finds the right atmosphere for spiritual growth.

The ideal minister's wife loves people and is a friend to the entire congregation—showing no partiality. A kind and understanding woman, she seeks to bring out the best in everyone—with wisdom, patience, tact, a sense of humor, and a warm smile.

She is her own best self—keeps herself clean, neat, and attractive in grooming and dress. She is intelligent, uses common sense, and is ever interested in learning. She is able to take criticism gracefully.

We may surely conclude from this study that Methodists have high standards for the minister's wife. Some might think it too demanding, but one wife who participated in this study commented that "... her compensations are great; for she has the companionship of a man dedicated to God and can show her children the world through parsonage windows."

—MARTHA

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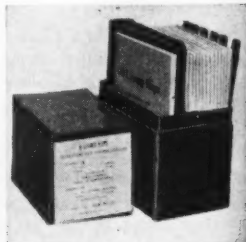
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NEWS

and trends

EXPERTS WARN OF DANGERS IN INDUSTRIAL MINISTRY

Industrial chaplains perform a valuable service, but a professional, institutionalized ministry must not become the normal pattern of the church's relationship to the workers.

This was a conclusion of 79 clergymen, labor leaders, and manufacturing representatives at a four-day meeting sponsored by the National Council of Churches' Department of the Church and Economic Life, in Columbus, Ohio.

The local church cannot avoid the heaviest burden in this area, the group said, but it needs the help of pastors' associations, councils of churches, seminaries, and specialists.

Early in the meeting, the industrial chaplaincy was described by a panel consisting of a Presbyterian minister who works a Kalamazoo paper plant shift, an Assembly of God preacher who counsels in a Tulsa oil refinery, a Baptist clergyman who is chaplain for five furniture manufacturers in North Carolina and a Lutheran packing plant employee and union man in Kansas City. In the three-hour discussion that followed, consultants to both management and labor evaluated service being performed by clergymen working in plants.

Delegates pinpointed hazards of an institutionalized ministry: a captive audience, the appearance (at least) of paternalism, identification of the

church with union or management, a possible weakening of the organized church, substitution of this specialized ministry for a thoroughgoing job that the churches should be doing for workers and others in the community, the possible development of a substitute church.

Nevertheless, the consultants recognized that a ministry by chaplains in the factory places a burden on sensitized consciences of the churches, provides a laboratory for experimentation, especially in counseling, and reaches many non-church people.

Another three-hour period, following a panel, was given to a discussion of the ministry to labor and management in the community. Consensus was that the church needs to clarify its objectives.

Suggestions: Hold up to Christian judgment the issues and problems of work life. Help representatives of both management and labor understand daily work in terms of Christian vocation. Reconcile open conflicts between economic groups (but only if the clergy is known to both management and labor before the crisis situation develops). Provide an atmosphere in the church so that persons of different views can understand themselves in the light of Christian faith.

The consultation heard speakers

such as Edward L. Cushing, industrial relations vice-president of American Motors Corporation; Prof. Harvey Seifert of the Southern California School of Theology, Dean Marshal L. Scott of the Presbyterian Institute of Industrial Relations, and the Rev. J. R. Mutchmor of the Board of Evangelism and Social Service, United Church of Canada.

The program of the Roman Catholic Church on labor and management was evaluated by the Rev. Paul G. Musselman, secretary of Urban-Industrial Church Work of the Protestant Episcopal Church. The National Council's Rev. Cameron P. Hall, who planned the consultation, described church-industry experiments abroad.

At the concluding session, the group voted to send greetings to the Christian industrial conference soon to be held in Manila, P.I.

Through the meeting, the words of Reinhold Niebuhr were remembered: "Ours is the first culture that is in danger of being subordinated by its economy."

Preachers' Clinics Slated

Despite summer heat, the South has two ministers' events coming up soon.

A workshop on the art of preaching and mass communications—the first of its kind in the area—will be held at Emory University, Atlanta, Ga., June 16-July 2. Co-sponsor with Emory's Candler School of Theology will be the Protestant Radio and Television Center. The workshop is open to 50 ministers.

July 7-18, Duke University Divinity School, Durham, N.C., will have a preaching clinic for 20 ministers.

Push Langer Bill

One of the strongest cases to be made in recent years for control of alcohol advertising is being pushed by the proponents of the Langer bill (S. 582).

Six Congressmen and a number of church leaders testified in favor of the measure at recent Senate hearings. The bill, introduced by Sen. William Langer (R.—N.D.), would prohibit the transportation of alcoholic-beverage advertising in interstate commerce.

Dr. Caradine R. Hooton, general secretary of the Board of Temperance, explained that the proponents of the bill "took the position that people of our several states could have no protection against this type of unfair pressure without federal control, that the bill initiates no new principle of restraint, does not curtail the sale of alcoholic beverages, or take away any legal right.

"It was urged by all of our witnesses that this bill is in keeping with highest court findings that alcohol is of such a nature that its distribution and use must be subject to constant control, that it is unethical and unfair to advertise a product which is prohibited in dry territories to millions of American citizens and to all minors in every state. . . ."

Dr. J. Warren Hastings, pastor of National City Christian Church, Washington, D.C., pointed to "the unequal educational battle for the minds of children between the average family and the powerful television and radio receiver."

And a student, Dale Jones of the University of Arkansas, a Southern



These Protestant leaders testified before the Senate hearings on the Langer bill: from left, James V. Scully, editor, The Winner; Dr. Caradine R. Hooton, general secretary, Board of Temperance, and president of the interdenominational Committee on Alcohol Problems; the Rev. Donald H. Gill, of the National Association of Evangelicals; Dr. J. Warren Hastings, of the Disciples of Christ; and the Rev. J. R. Patterson, of the Reform Presbyterian Churches.

Baptist, told a hearing, "Congress is providing funds for research into the reasons for alcoholism, under direction of the National Institute of Health. Yet alcoholism is the only disease in which the carrier of the causative agent is permitted by the government and its spread encouraged by legal protection."

Many Oppose Tests

Dr. Albert Schweitzer has called for a summit conference whose sole purpose would be to renounce nuclear weapons, adding his voice to pleas of other churchmen.

Last November the Methodist Board of World Peace appealed to

the U.S. to give bold leadership on banning bomb testing through the United Nations. The Rev. Daniel E. Taylor of that board also spoke out after Russia announced suspension of bomb tests. The central committee of the World Council of Churches has long urged cessation of tests.

Schweitzer maintained that the three nuclear powers (United States, Soviet Union, and Britain) "alone must decide, in awareness of their responsibility to . . . all mankind whether or not they will renounce the testing and use of nuclear weapons."

Pablo Casals, 83, world-famous cellist, and friend of Schweitzer, speaking to a group of young musicians in Puerto Rico, also called for an immedi-

ate end to the nuclear armament race.

And in Kiamesha Lake, N.Y., Rabbi Aaron H. Blumental, president of the Rabbinical Assembly of America, appealed for a meeting of spiritual leaders of all faiths, heads of political parties, and scientists to cope with problems of suspending nuclear weapon testing.

Study Multiple Ministry

The growing importance of the multiple ministry calls for a new concept of the minister as a specialist, associate pastors agreed at a seminar in Charlotte, N.C.

The meeting was a pioneer effort to deal with problems that arise when more than one minister serves a local church. Associates from Western North Carolina and South Carolina conferences attended.

Leaders were Bishop Nolan B. Harmon of Charlotte and Dr. J. Edward Carothers, pastor of First Church, Schenectady, N.Y. Carothers was invited to take a major part because of his research on the subject and the practical application of it in his church.

He urged that the associate ministry be given status and called for the elimination of terms like "associate" and "assistant," which imply apprenticeship.

He initiated the phrase "collegiate ministry" to suggest that the various ministers in a church are specialists in their own fields and perform work of equal importance. And he said there must be a conscious effort on the part of ministers to encourage use of "colleague" in referring to one another.

Laymen can help in creating status, too, he went on, but the effort is largely up to the ministers.

Carothers listed eight factors of spiritual discipline essential for a successful collegiate ministry:

✓ Discipline is necessary in defining the areas of responsibility.

✓ It is needed in understanding these areas and in granting authority to carry them out so that ministers become expert in their particular areas.

✓ A staff member must find the means of retaining a sense of purpose.

✓ He must discipline himself to realize that his work is not the only work being done.

✓ He must discipline himself to understand where he fits into the structure and to work in that place.

✓ He must discipline himself to understand that a difference in function does not mean difference in value.

✓ He must have a studied discipline that will enable him to tolerate a very wide range of personality.

✓ He must develop an indifference as to who gets credit for a fine job.

Prepare for Convocation

Thirty-seven resource leaders, most of them ministers, have been chosen for the Saturday afternoon group meetings at the Convocation on Local Church Evangelism, July 3-6 in Washington, D.C.

Discussion will be led by a "Parade of Witnesses," six persons with notable success in evangelism.

The resource leaders have met with the Rev. George A. Fallon of Lakewood, Ohio, president of the Council of Evangelism, to plan procedure and content of the group meetings.

MINISTERS VIEW 'CROSSCURRENTS' IN WASHINGTON

A view of international crosscurrents in the U.S. capital was given 83 Methodist ministers attending the recent church-wide annual Washington Seminar, under direction of J. Richard Spann of Methodism's department of in-service training.

"Washington is one web of contradictions," Quaker E. Raymond Wilson told them, and they were soon to have the statement documented by U.S. senators, professors, newspaper writers, and assorted public officials.

"Our problem is ourselves," said a senator, describing the complicated task of achieving permanent world peace.

Though this legislator was inclined to belittle the dangers of fall-out from atomic-bomb testing, a long-time observer of world events magnified them, and quoted medical authorities. "We have no place to hide now," he explained and added, "I'm tired of being scared."

A State Department official discussed "clean" and "dirty" bombs and concluded that, while the threats were known, government leaders had to make calculated risks, balancing one danger against others. At present, they are not great, he stated.

The ministers heard that Soviet leaders have broken promises (143 agreements made and all violated), but this was partly balanced by the admission that, for good reason or no reason, the Russians distrusted Americans too.

All who counseled with the ministers said that exchange of visitors and scientists ought to increase rather than diminish, that there must be

more rather than fewer conferences, even though they wear nerves thin.

Although discussion of the tensions between the two power blocs predominated, much attention was given to American relationships with other nations.

An Indian diplomat talked about the position of his country as "non-alignment." It is hardly "neutrality," he said, for neutrality assumes non-participation or non-belligerence. It is not quite the position of an "uncommitted" people, either; for India is devoted to democratic ideals. India believes that it can relieve tensions by remaining out of the two great groups (non-alignment), serving as a buffer and negotiator, as it did in the cases of Korea and Indo-China.

A State Department leader who has spent the greater part of two decades in Latin America described the significance of an area two and one half times the size of the United States, where colonization was accomplished through a combination of church and state. He said that relationships may well become a model for the world and told of some advantages in acting "in advance of subversion."

The ministers knew that they were standing at the crossroads of the world at a time when traffic is moving fast in various directions. (Among the 82 nations in the United Nations only 9 have not undergone a sweeping change since 1914.)

There was both comfort and challenge in the fact, brought out by observers who are churchmen, that the church has a real chance of becoming the conscience of the state.

PEOPLE GOING PLACES

DR. GEORGIA HARKNESS, a Methodist minister and professor of theology, Pacific School of Religion, Berkeley, Calif., has received "Churchwoman of the Year" award from Religious Heritage of America, Inc.

DR. MILLAR BURROWS, Winkley Professor of Biblical Theology, Yale University, and a leading authority on the Dead Sea Scrolls, is retiring this month. Burrows is author of the best-selling *The Dead Sea Scrolls*, and *More Light on the Dead Sea Scrolls*. He has been a Yale faculty member since 1934, and is a Presbyterian minister.

THE REV. WILLIAM ROBERT LESLIE retired last month after 37 years as pastor of St. Mark's Methodist Church, Brookline, Mass.

DR. FREDERICK A. NORWOOD, professor of the history of Christianity at Garrett Biblical Institute, has received a Guggenheim Fellowship. He will use the grant for travel in Europe (Aug. 1-Dec. 31) and do research in refugee history since 1500.

PAUL ELGLAND is the new administrator of The Methodist Home (for older persons), Danbury, Conn.

MISS DOROTHY L. BARNETTE, Washington, D.C., has been elected a field worker of the Woman's Division of Christian Service, Board of Missions. She will work out of New York with the section of education and cultivation of the Division.

MISS HELEN L. JOHNSON has been elected secretary of promotion (a newly created post) for work of the Woman's Division of Christian Service in the Board of Missions joint section of education and cultivation.

THE REV. W. CARLISLE WALTON, JR., Raleigh, N.C., became director of television ministry development of the Television, Radio and Film Commission this month. He was pastor of Longview Church, Raleigh, for the past six years, and has been serving as chairman of North Carolina Conference TRAFICO.

PHILIP F. HOWERTON, a 55-year-old ruling elder of Charlotte, N.C., First Presbyterian Church, was elected moderator of the Presbyterian Church in



Mr. Howerton



Miss Johnson



Miss Barnette



Dr. R. W. Scott

the U.S. (Southern) at its 98th General Assembly. He is the ninth layman to fill this post.

THE REV. CARLTON R. SOLLIE, pastor of Georgetown, Miss., Church, was the only minister to receive a Fund for Adult Education 1958 fellowship in studies in the humanities and social sciences at Millsaps College, Jackson, Miss.

THE REV. E. ANKER NILSEN, Oslo District superintendent of the Methodist Church in Norway, was elected president of the Evangelical Churches Joint Society of Norway, made up of seven denominations. Until 1956 Nilsen was a professor at Union Methodist Theological Seminary, Gothenburg, Sweden.

THE REV. WALTER BUCKNER NANCE, retired Methodist missionary, celebrated his 90th birthday recently. He served 53 years in China, now lives in Oak Ridge, Tenn.

LILLIAN R. BLOCK, acting editor of Religious News Service in New York, was named the agency's managing editor, according to Dr. EVERETT R. CLINCHY, president of the National Conference of Christians and Jews with which RNS is affiliated but independently operated. Miss Block succeeds Louis Minsky, who died last December.

THE REV. JAMES K. MATHEWS, Montclair, N.J., is now full-time general secretary of the world division of the Board of Missions. For the past eight years he held this position as well as secretary for Southern Asia

Alaska School President

The Rev. Donald F. Ebright, former missionary to India, has been elected first president of the new Alaska Methodist University to be established in Anchorage.

Ebright, a staff member of the Federated Theological Faculty, University of Chicago, was elected by the new university's board of trustees meeting recently in Seattle, Wash. He is to assume his duties Sept. 1.

He is a native of Kansas, and a graduate of Baker University and Hartford Seminary. Ebright earned his Ph.D. at the University of Chicago.



Dr. Ebright

The church's most northerly university has a board (organized about a year ago) and a president but no buildings. The first building, a \$1 million all-purpose unit is to be constructed in 1959-60, according to Bishop A. Raymond Grant of Portland Area. He said they hope to begin classes in the fall of 1960.

(India, Pakistan, and Nepal). The Rev. ROLAND W. SCOTT, Ridgewood, N.J., was elected executive secretary for Southern Asia.

Three Methodist delegates to the international conference on churches and the chaplaincy (sponsored by the World Council of Churches) in Switzerland recently were: THE REV. MARION J. CREEGER, executive secre-

tary, interdenominational General Commission on Chaplains and Armed Forces Personnel; COL. (THE REV.) JAMES S. WILSON, commandant of the Army Chaplains Schools, Fort Slocum, N.Y.; and COMMANDER (THE REV.) WILLIAM PARKINSON of the staff of the Chief of Navy Chaplains.

DR. T. W. COLE, dean of instruction, Wiley College, Marshall, Tex., has been elected president of the college, to succeed Dr. J. S. SCOTT, who is retiring.

CECIL B. DEMILLE, Hollywood movie producer ("*The Ten Commandments*"), has received the annual "Lay Churchman of the Year" award from the Washington Pilgrimage, an interfaith organization dedicated to the preservation of the American religious heritage.

Form Ecumenical Link

A Commission on Ecumenical Consultation composed of scholars and theologians has been created and named by the Council of Bishops.

Bishop F. Gerald Ensley of Des Moines is its chairman, and Dr. Ernest Cadman Colwell of Claremont, Calif., is vice-chairman. Colwell, a former president of the University of Chicago and more recently dean of faculties of Emory University, is the new president of Southern California School of Theology.

The commission will constitute a liaison group between The Methodist Church and the larger ecumenical movement. Demand for such a group grew in part out of studies that have been presented to the Council of Bish-

ops and in part from the Oberlin conference on "The Nature of the Unity We Seek," held in August, 1957.

The new commission has a different function from the Commission on Church Union, elected by General Conference. The Union group's duties are to consider overtures or proposals for organic union with other denominations, to initiate studies looking toward organic union, and to encourage interdenominational co-operation.

Television 'Talk Back'

With Oct. 1 set as target release date, Methodist leaders are busy laying groundwork for *Talk Back*, the new television series designed to utilize that medium's full communicative power in bringing the Gospel to bear on modern-day problems.

Already, five regional training sessions have been held to familiarize key personnel with the 13-program series now being produced by the Methodist TV Ministry. It will be distributed by the Broadcasting and Film Commission of the National Council of Churches.

Unlike *The Way*, its predecessor, *Talk Back* will require active local participation. As Dr. Howard E. Tower, associate secretary of the Methodist Television, Radio, and Film Commission, told the Chicago training session: "Television as a means of communication is only half finished when the program is broadcast. Communication is completed only as the viewer responds."

To achieve such a response, each half-hour *Talk Back* telecast will begin with a 12- to 15-minute filmed dramatization of some human need

or problem, such as the application of Christian principles in business, dealing with feelings of insecurity, how to handle life's bad breaks. Then a "live" panel, drawn from church and civic leaders in each television community, will attempt to relate Christianity to the problem.

Will local panels provide answers to dramatized problems? Not necessarily, says Dr. Harry C. Spencer, TRAFCO general secretary. But panel members will explore reasons for the problems, share their own experiences and insights, and try to show how the Christian faith has relevance in finding an answer—or the beginning of one.

One aim is to get viewers to associate themselves with other Christians, ideally in a church group, as they search for their own answers.

Surveys of a pilot film released last summer in eight communities show that viewers discussed the program long after it was televised. Properly utilized, it should make *Talk Back* an extension of each local church's ministry, and help bring television viewers closer to the fellowship of the church.

Report on Union Talks

As an "approach to organic union," Methodists and Episcopalians are exploring the possibilities of intercommunion.

Unity commissions of both denominations reported they were in agreement on certain points regarding views of Holy Scripture, the Apostle's Creed, the Nicene Creed, baptism, Holy Communion, and the ministry.

A joint announcement of "tentative suggestions" for reaching intercom-

munion was issued recently by Bishop Frederick B. Newell, New York Area, chairman of the Methodist Commission on Church Union; and Bishop Robert F. Gibson, Jr., Coadjutor of Virginia, chairman of the Episcopal Commission on Approaches to Unity.

They said that no definite action would be asked at the next general conventions of both churches, but that progress reports would be made.

Accord was reached by the commissions that "Holy Scripture is the inspired record of God's self-revelation to man and of man's response to that revelation, and that it contains all things necessary to salvation."

The Apostle's Creed was acknowledged as a declaration of allegiance to the triune God and a profession of faith appropriate to baptism. The Nicene Creed, the statement said, witnesses to the faith of the historic church in its assertion of fundamental Christian truths and in its denial of fundamental errors, and is appropriate to Holy Communion.

Baptism and Holy Communion, the report continued, are generally necessary to salvation and are not only tokens of Christian profession but also certain signs of grace by which God works invisibly in men and strengthens personal faith in him.

Confirmation would be maintained as a normal practice in both churches, if intercommunion were agreed upon, according to the statement, and members of one church would be welcomed to receive Holy Communion in the other.

Intercommunion between the two denominations "presupposes" the possession by each of an ordained ministry which would maintain the three-

fold ministry of bishop, presbyter (priest or elder), and deacon. There was general agreement that the receiving of the ministry of one church into the other was a necessary part of any effective approach to unity.

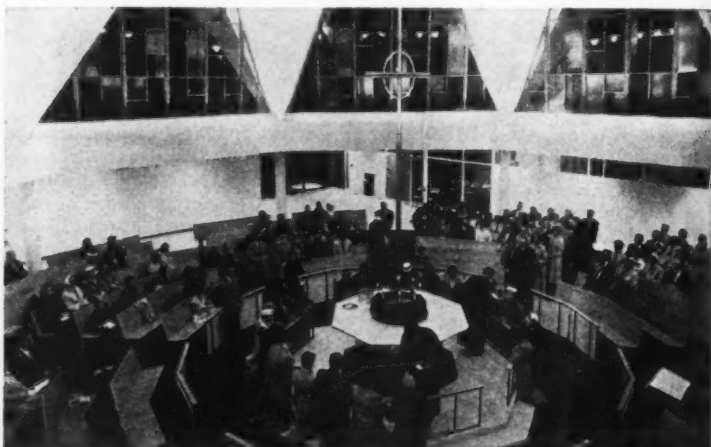
A Methodist spokesman explained that intercommunion itself might come "within the next generation" and actual merger "within the next 50 years"; it might take longer, he said.

A merger actually would be a reunion, he pointed out, for The Methodist Church was founded when John Wesley broke with the Church of England in the 18th century. The Methodist Church (formed in 1939 in the biggest merger in U.S. church history when the Methodist Episcopal Church, Methodist Episcopal South and Methodist Protestant Church

banded together) now numbers almost 10 million. There are nearly three million Episcopalians. Together they would form a group about half the size of the nation's largest single religious body, the Roman Catholic Church.

Conversations between the two unity commissions began in 1942 and negotiations have been continuous since 1948, when it was agreed that the basis for discussion would be exploration of possibilities of intercommunion as an approach to organic union of the two denominations.

The Episcopal commission will report to its General Convention in October in Miami, Fla. The Methodist commission will report to its General Conference in Denver, Colo., in April, 1960.



Circular altar is a feature of new St. Peter's Lutheran Church, Edina, Minn. Planners say the arrangement is symbolic of the "family of God grouped around the table of the Lord." The church has 42-foot-high, octagonal, windowed dome.

BOARD SPEAKS OUT ON RECESSION, LABOR LAWS

A warning against "easy way out" anti-recession measures has come from the General Board of Social and Economic Relations.

The 46-member board, meeting in Chicago, cautioned against remedies that could bring on inflation and deplored "the growing and fallacious view that our economic order must always spiral forward to an ever higher level of prosperity and material comfort for this particular generation at the expense of others yet unborn."

In a two-day session, the group adopted resolutions on a number of social concerns, the recession prominent among them.

"While favoring immediate and resolute action," the recession statement said, "we urge caution and deliberation in choosing remedies. . . . Such restraint is necessary lest we be tempted to take the easy way out through short-term solutions, regardless of the price in terms of future economic instability and social injustice."

The board listed factors involved in "fostering a sound and just economic recovery":

- Developing an economy that expands at a rate commensurate with technological changes, the relation of wage increases to productivity, the increasing significance of administered or fixed prices, and the number of new workers who come into the labor force each year.
- Giving serious consideration as to whether capital development, investments, and profits have increased at a faster pace than purchasing power.
- Finding more stable solutions than

the deploying of defense and military contracts to hardship areas.

In another resolution, the board opposed states' "right-to-work laws," which would "forbid union maintenance agreements."

"We hold that union membership as a basis of continued employment should be left to agreement by management and labor through the process of collective bargaining," the board declared.

But it also stressed the moral responsibility of both labor and management in the limitation on individual freedom group planning brings.

The Methodist statement came at a time when the proposal of a "right-to-work" amendment to the state constitution was proposed in Ohio. The state Council of Churches came out against the proposal, calling it "incompatible with the development of such labor-management relations as are in accord with the public interest."

In other actions, the board:

- Favored placing responsibility for research and development of outer space under a civilian agency.
- Warned against certain practices of Congressional investigating committees—intimidation of witnesses, character assassination, and sensationalism.
- Urged Congress to defeat the Jenner bill (S2646), which would limit the appellate jurisdiction of the Supreme Court.

Next meeting of the board will be in Cincinnati, Ohio, Oct. 30, just prior to the first national Methodist Conference on the Church and Industrial Relations, scheduled for Oct. 30-Nov. 2, in Cincinnati.

Hear Segregationist View

The segregationist viewpoint was explained in the major address at the General Board of Social and Economic Relations' meeting in Chicago.

John C. Satterfield, an attorney of Jackson, Miss., and member of the board, delivered the address.

The Negro viewpoint will be presented at the next meeting of the board, Oct. 30 in Cincinnati, Ohio, by Dr. James P. Brawley, president of Clark College, Atlanta, and secretary of the board.

Following are excerpts from Satterfield's address:

"The South has been the victim of the improper use of terms. We feel and believe it is proper to feel race preference as distinguished from race prejudice. Prejudice is a preconceived unfavorable judgment or feeling without sound basis. Preference is a natural reaction to facts and conditions observed or experienced, and through the action of heredity, generation after generation, becomes instinctive.

"It is a natural reaction felt and exercised in all phases of animate life. We believe in race pride for both races, as distinguished from race prejudice. Pride of race is or should be felt by all races. Like love of home and love of country, pride of race has been one of the mightiest forces making for human happiness and progress.

"There is only one issue before the United States today in the field of race relations. That is whether the U.S. will abandon its 350-year-old policy of maintaining the integrity of the races through segregation in those areas within which lack of segregation would bring mixing of the races, and

in lieu thereof adopt the policy maintained through the years in South America of mixing the races and destroying the integrity of each race.

"The Anglo-Saxon, German, and Scandinavian peoples throughout the world have believed in and practiced the maintenance of the integrity of the races, a practice of pride of race and a preference for their own race.

"The Spanish and Portuguese in South America and elsewhere in the world have believed in and practiced integration at all levels of life. There is no magic line extending east and west across the Gulf of Mexico which indicates that if we destroy segregation in these critical areas of human relationship such as schools, churches, and social contacts, we would have any different result in the southern part of North America than has occurred in the northern part of South America.

"The failure to maintain segregation will ultimately result in a complete amalgamation of the races in the U.S. as it did in South America.

"When the people of the U.S. and the Court itself come to know the facts and the problems as they exist, I have complete confidence that justice will prevail and that the integrity of the two great races will be maintained by lawful means."

Trade Pulpits with Britons

Seven Methodist pastors will exchange pulpits and parsonages with as many men from Britain this summer:

The Rev. Roland Carter, Central Church, Springfield, Ohio—with the Rev. Thomas J. Foinette, Plymouth.



Mr. Carter



Mr. Thomas



Mr. Ashley



Mr. Tate



Mr. Smith



Mr. Depp

The Rev. Albert R. Ashley, First Church, Columbus, Ind.—with the Rev. Reginald J. Barrow, Edinburgh, Scotland.

The Rev. Robert J. Thomas, Rockefeller Memorial Church, Syracuse, N.Y.—with the Rev. George Good, Belfast, Ireland.

The Rev. Norbert W. Smith, First Church, Durand, Mich.—with the Rev. G. W. Ferguson, Corlow, Eire.

Summer exchanges are usually for five weeks. The first 12-month exchange was completed this spring by the Rev. W. Lynn Crowding, Danville, Pa., and the Rev. A. R. Hubbeck, Dialstone Lane Church, Stockport, England.

The plan of exchanges goes back several years beyond the World Methodist Conference of 1951, which formalized the arrangements at Oxford. The temporary pulpit trades have been made with Germany, Austria, Scandinavian countries, and South Africa, as well as Caribbean nations.

Rule Amendment Void

The Judicial Council has ruled unconstitutional and void an amendment to Paragraph 207 of the *Discipline* enacted by the Latin American Central Conference.

The paragraph concerns the nomination and election of official board members and states: "... utmost care shall be taken that only morally disciplined persons shall be so nominated with special reference to total abstinence from alcoholic beverages."

The Latin American Conference voted to amend this section to read: "... utmost care shall be taken to search for such members of good

The Rev. Mark Depp, First Church, Winston-Salem, N.C.—with the Rev. Reginald Brighton, North London.

The Rev. John B. Tate, St. John Church, Augusta, Ga.—with the Rev. W. Fletcher Fleet, North London.

The Rev. John M. McCormack, Lakeside Church, Pine Bluff, Ark.,—with the Rev. J. Kingsley Sanders, Pinner.

standing within the congregation as shall give evidence of their fidelity to the Church and responsibility in the accomplishment of their duties."

The conference acted under Paragraph 562, which states that "a Central Conference shall have the power to make such changes and adaptations as the peculiar conditions on the fields concerned require . . . provided that no action shall be taken which is contrary to the Constitution and General Rules of The Methodist Church."

But the Judicial Council held that the action was an attempt to enact legislation in opposition to legislation already enacted by General Conference, and that General Conference cannot delegate its legislative powers or transfer to others essential legislative functions with which it has been vested by the Constitution.

Billy Graham Crusade

Officially The Methodist Church is not participating in the Billy Graham San Francisco Crusade, a California-Nevada Conference spokesman stated.

The conference "has taken no action regarding the crusade, nor has the conference Board of Evangelism," he said. "There has been the feeling, nowhere officially expressed, that participation would be up to the local church, but that our church already has a continuing program in evangelism."

The Methodist official said he had not found "any of our churches participating—that is, with people, counselors, and funds. Several, though certainly a minority even in the Bay area, are 'co-operating' by attendance, choir, and counselors. Some other churches have many individuals tak-

ing part but not the church as such."

Since the crusade began over a month ago, San Francisco's famous Cow Palace—scene of the 1956 Republican National Convention, rodeos, livestock exhibitions, and appearances of Liberace—has taken on a more sedate and reverent bustle. According to reports its 16,500 seats are filled nearly every night with a cross-section of San Franciscans and the 1,500-voice choir.

Six months of preparation and prayer went into the crusade. The San Francisco Bay area counselor training program is the largest in Graham crusade history and is the most extensive, a crusade spokesman declared.

Cornerstones at Wesley

Paul's words to the Corinthians, "Other foundations can no man lay," and John Wesley's "Dost thou love and serve God" are on the cornerstones of the administration building, chapel wing and dual dormitory laid Apr. 29 on the new campus of Wesley Theological Seminary (formerly Westminster) at Washington, D.C.

Pres. Norman L. Trott described the \$3,100,000 building project. Center of interest is the chapel, with its clear-glass windows looking out in the court. The administration building, to be completed in the fall, will have five classrooms, two seminar rooms, and offices.

Outside, on busy Massachusetts Avenue, there will be set in the chapel wall the 16-foot Leo Friedlander figure of Christ—the living, teaching, preaching Christ.

The first copies of THE NEW CHRISTIAN ADVOCATE and TOGETHER were included in the cornerstone boxes.

U.S.-BRITISH DIFFERENCES FADE ON MISSION FIELD

By LEONARD M. PERRYMAN

John Wesley's stirring phrase, "the Methodists are one people in all the world," is taking on flesh and blood reality for British and American Methodists in at least one area of their church life—overseas missions.

In places as widely separated as Sarawak and Haiti, Methodists representing the two major branches of Wesley's family are developing an effective and growing co-ordination of their missionary endeavors. The trend has grown out of a meeting of mission executives of the two branches in September, 1956, at Lake Junaluska, N.C.

Speaking for American Methodism, Dr. Eugene L. Smith, general secretary of the Division of World Missions, says: "British and American Methodists have always had friendly co-operation on the mission field. But the trend definitely has gone beyond the stage of co-operation. I believe the new co-ordination of missionary programs is one of the really significant developments in world-wide Methodism."

It is in Southeast Asia, and especially Sarawak, that the new co-ordination is perhaps most evident. Four British Methodist missionaries arrived in Sarawak last fall to begin work with the Chinese people. They will serve under appointment of Bishop Hobart B. Amstutz of the Southeastern Asia Central Conference.

The British Methodist Missionary Society has responded enthusiastically to the U. S. church's invitation to send missionaries to work among the Chinese of Southeast Asia. The society's publication, *The Kingdom Overseas*,

devoted its entire January issue to introducing Southeast Asia to British Methodists. Dr. Donald B. Childe, a secretary of the society, wrote:

"The invitation to the Methodist Missionary Society has been felt to be a call from God; it provides the appropriate medium for the society to continue work amongst the Chinese people without commencing a new and separate denominational effort."

Southern Rhodesia provides another clear example of solid British-American partnership in missions. In 1959 the two branches of Methodism plan to open a new theological school in Salisbury, capital of the new Central African Federation. It will train African theological students on a more advanced level than ever before. Both churches will provide teachers, African and missionary.

Another joint project will be a community center to serve migrant African workers in the Salisbury vicinity.

Co-ordination efforts are not quite as dramatic in other parts of the world, but are just as real. For instance, the Division of World Missions and the Methodist Committee for Overseas Relief are making contributions to the work of Dr. H. Ormonde McConnell, pioneer British Methodist missionary to Haiti.

And there is close co-ordination in Portugal, where the indigenous Methodist Church is related to British Methodism but where American Methodists bound for missionary service in Angola or Mozambique spend time to study.

One of the more interesting aspects

of the new trend involves the Crusade Scholarship program of American Methodism. Since last fall, a staff member of the Methodist Missionary Society has been handling the administrative and financial details for Crusade Scholars studying in the British Isles. The money comes from America but is administered in England.

At present three Crusade Scholars are studying in Great Britain, an Indian man studying tool-making in Birmingham and two Southern Rhodesians studying medicine at the University of Edinburgh.

Another facet of the program coordination is at least one interstaff consultation a year between the American and British mission boards, either in New York or London. And Methodist theologians in both countries are preparing papers each year on the same subject. They will be considered by a group of American theological professors called together by the Division of World Missions.

No Interest in Theology?

Charges that the National Council of Churches is socialist and "disinterested in theology" are "fantastic," according to A. Dudley Ward, general secretary, Board of Social and Economic Relations, and member of the General Board, National Council of Churches.

Such charges are "based upon ignorance of the actual organization, operation, policies, and program of NCC," said Ward.

Dr. Stephen Paine, president of Houghton College, N.Y., a Wesleyan Methodist school, had charged that NCC's disinterest in theology, arising

from a conviction that denominations of differing beliefs can co-operate in projects of a practical nature, has caused it to give paramount importance to economic and social problems.

This preoccupation ultimately makes the council tend toward socialism, Paine said, adding: "The socialism of the council is reflected by a similar tendency" in its members.

Answering him at the Methodist board meeting, Ward pointed out that all NCC statements are "founded upon clearly defined Christian principles," and that the NCC Division of Christian Education is "particularly concerned with the spread of sound biblical and theological education through the churches."

This "idle" charge, he said, is a "confusion common to those who do not see the relation of the Christian gospel to every aspect of life—individual and social."

NCC is strongly in favor of democratic capitalism and has said so in "statement after statement," he noted. However, it does "hold that no economic system can be identified with the Christian faith, that all stand under the judgment of God."

Paine also charged that NCC sought political influence by making "manifold public pronouncements on a great variety of subjects, most of them having no very close relationship to the Christ-assigned task of the church, preaching of the Gospel to every creature."

Not so, Ward said. NCC takes a stand on issues where "Christian principles" are involved.

"If it happens that political parties or administrations are dealing with these issues, so much the better—the

Christian witness will be made at the point where decisions are undertaken affecting destinies of many people." NCC maintains no lobby in any capital, Washington or state, he maintained.

Elect Bishop Franklin

Bishop Marvin A. Franklin of Jackson, Miss., will be next year's Council of Bishops president. He was elected president-designate at the council's meeting in Miami, where Bishop G. Bromley Oxnam, Washington, D.C., began his term as president.

The group chose Bishop William C. Martin, Dallas, to deliver the episcopal address on opening day of the 1960 General Conference.

The six colleges of bishops chose the following officers:

Central Jurisdiction—Bishop Edgar A. Love, Baltimore, chairman; Bishop W. J. King, New Orleans, secretary.

Northeastern Jurisdiction—Bishop Lloyd C. Wicke, Pittsburgh, chairman; Bishop John Wesley Lord, Boston, secretary.

North Central Jurisdiction—Bishop F. Gerald Ensley, Des Moines, chairman; Bishop Richard C. Raines, Indianapolis, secretary.

South Central Jurisdiction—Bishop Paul E. Martin, Little Rock, chairman; Bishop Eugene M. Frank, St. Louis, secretary.

Southeastern Jurisdiction—Bishop John Branscomb, Jacksonville, Fla., chairman; Bishop Nolan B. Harmon, Charlotte, N.C., secretary.

Western Jurisdiction—Bishop Glenn R. Phillips, Denver, chairman; Bishop A. Raymond Grant, Portland, Ore., secretary.

DEATHS . . .

MAXCY M. BROOKS, 75, retired member of South Carolina Conference, Mar. 27, in Roebuck, S.C.

GEORGE L. CAGLE, 71, pastor of Bonita Circuit, La., Apr. 10, in Monroe, La.

FRED HALL DEMING, 80, retired member of New York Conference, Apr. 27, in Kingston, N.Y.

GEORGE Q. FENN, 81, retired member of Oklahoma Conference, Apr. 9, in Harrison, Ark.

ADRIAN B. FOOTE, 64, superintendent of Binghamton (N.Y.) District, Apr. 29, in Brooklyn, N.Y.

MRS. FRANK C. GALE, 79, physician-missionary in China for 43 years, Mar. 27, in Bakersfield, Calif.

FREDERICK W. McCONNELL, Sr., 80, retired member of Pittsburgh Conference, Apr. 8, in a head-on auto collision near Doylestown, Md.

JOHN S. NEFF, West Allis, Wis., retired member of Wisconsin Conference, Apr. 21.

JOHN A. PARSONS, Poughkeepsie, N.Y., Apr. 7, in Poughkeepsie.

MRS. WILLIAM M. PUFFER, 93, widow of member of Michigan Conference, Apr. 8, in Grand Rapids.

CHESTER BERTRAM RAPPE, 76, missionary in China 42 years, Apr. 3, in La Verne, Calif.

RALPH E. RICH, 86, retired member of South Dakota Conference, Mar. 21, in Spearfish, S.D.

CHARLES TERRILL, retired supply pastor of Central New York Conference, Mar. 19, in Herkimer, N.Y.

PRESTON BOOKER WELLS, 85, retired member of South Carolina Conference, Mar. 23, in Mobile, Ala.

THOMAS A. WILLIAMS, superintendent of Hutchinson (Kan.) District, Apr. 16, in Hutchinson.

B. F. YOUNG, retired member of Central Kansas Conference, Mar. 22, in Topeka.

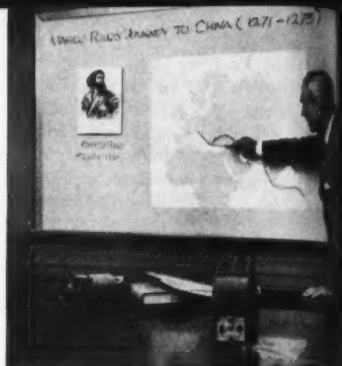
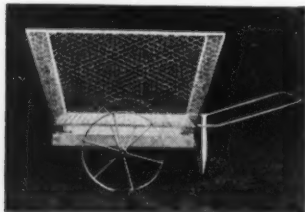
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ments suits your specific cleaning needs, makes it a versatile, valuable machine for large or small churches. Rolls easily, is easily cleaned. Holds 1-1/3 bushels dirt or 10 gallons water. F-4

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To get more information write "It's New," The New Christian Advocate, 740 N. Rush St. Chicago 11, Ill. All inquiries will be sent to the manufacturers.

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OPEN FORUM

Letters to the Editors

"Puny" on Race

EDITOR: Judging from the NEW CHRISTIAN ADVOCATE, the pulse of our Methodism is pretty puny. Do the followers of John Wesley think no more about the evils of war, racism, and world poverty than this official organ of The Methodist Church indicates? Are Methodist pastors and leaders silent about bomb-testing and segregation? I think not.

Granted that, as a great church, we now regard such evils as relative and must avoid both individualistic and sectarian clarity about right and wrong, is there not still need for repeated open and prayerful conversation about our ills?

DOUGLAS R. CHANDLER
*Wesley Theological Seminary
Westminster, Md.*

Best Commentary

EDITOR: Edward S. Tanner's article, "It Is Finished" [March, p. 78] is good, yet I am disappointed in it. I would have been more impressed if he had given the use of the word "tel" in the span of Greek literature until the time of Paul, as well as later.

The article confines itself to a translation of John 19:30 and does not note that the root "tel" is used twice in the immediate context. And it is used in other verses in John's Gospel. It is used in some of Paul's letters.

It has often been said that one verse

of Scripture is sometimes the best commentary on another. . . .

J. F. DORMAN
Monroeville, N.J.

St. Christopher and Missiles

EDITOR: On television, a young man, who claimed to have fired a missile recently, held up a huge medal of St. Christopher. The inference was that the medal had helped to get the missile into its planned path. There was also the statement that the trial had been held on St. Patrick's Day, and this fact had something to do with its success.

R. W. BLANCHARD
*Methodist Church
Whitnel, N.C.*

Praying for People

EDITOR: The Methodist pastor's article, "I Pray for My People" [Dec., p. 31], led me to pray for my people—by appointment.

I began by preparing a guide for individual or family devotions. Each week I mailed a copy of the guide with a covering letter to a few of the member families of our church. The families were invited to share a designated devotional period with me regardless of where they were.

The response was most gratifying; a surprising percentage of people expressed appreciation.

All the claims of the author of the

article referred to above have been more than substantiated in my own experience.

WILLIAM C. SANFORD
*Methodist Church
Paradise, Calif.*

"No! No! No!"

EDITOR: I disagree with Dr. Edwin Fair ["The Minister Deals with Suicide," Apr., p. 8] in his stated idea of the role that the minister must play in the troubles of mankind, which is intimated throughout the article and implied explicitly in the following quote from the article as it appears in the issue cited above.

"An understanding love, with a firm kindness in helping find proper medical aid, is the best the minister can offer them."

"No! No! No!" I cry out. I cannot see Jesus with his understanding of human nature and his knowledge of salvation and redemption—complete and utter—*only* directing a depressed person to a physician, and nothing more than that.

The minister is called by God (and it is this "call" as part of a minister's background training which seems to be lacking in Mr. Fair's understanding) to proclaim [Jesus'] message to every wreck of human life which he comes upon. . . .

The sick must hear this message. It is the Word of God that heals, and not the method by which it is proclaimed.

Psychology, like preaching, religious education, and other fields, is *only* a method.

WALLACE J. BENNETT
*Dido Methodist Church
Fort Worth, Tex.*



Methodist Building on Stamp

EDITOR: The postal administration of the United Nations released on April 14th a 3¢ stamp and an 8¢ stamp in honor of the General Assembly of the United Nations. The identical design on both stamps shows an impressive building labelled: Central Hall, London. Here the General Assembly sat in 1946, before the present building in New York was completed.

Methodists will recognize that Central Hall is really the headquarters building of British Methodism, standing near Westminster Abbey and sometimes called Westminster Central Hall. Dr. Sangster preached here.

So far as I know, this is the first time a Methodist church or building has ever been commemorated on a stamp, though, of course, the use was dictated by the fact that the General Assembly met here.

ARTHUR BRUCE MOSS
*John Street Methodist Church,
New York, N.Y.*

The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.

THE CASE: A husband, whose estranged Protestant wife had made an antenuptial agreement to rear the children in his religious faith, claimed custody because the children were receiving instruction in her faith.

Decision: The court denied his petition and ordered him to support the children. The court stated that religious views afford no ground for removing children from custody of a parent otherwise qualified. A civil court, it affirmed, will not order the specific enforcement of such an antenuptial agreement.

[EDWARD J. McLAUGHLIN v. EUNICE R. McLAUGHLIN, 20 Conn. Sup. 274]

THE CASE: St. Mathews Lutheran Church for the Deaf at Nutley, N.J., sued to reverse a tax levied on a house in which lived its pastor who also preached to deaf persons throughout the state. The Division of Tax



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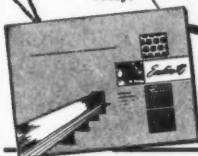
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Appeals levied the tax, according to the state law, which allowed property tax exemption only to "the building actually occupied as a parsonage by the officiating clergymen of any religious corporation of this state."

Decision: The court reversed the Division of Tax Appeals, defining "parsonage" as a house for the use of a pastor whether or not he has a supporting church building. The only requirement is that the congregation must be permanent, the group must be incorporated, and the house must be used only for the pastor's living quarters. The court did not penalize the church on this inference.

[St. MATHEWS CHURCH FOR THE DEAF V. DIVISION OF TAX APPEALS, 18 N.J. Super. 552, 87 A 2d 732 (1952)]

THE CASE: The First Presbyterian Church of Leith, N.D., was affiliated with the Presbyterian Church in the U.S.A. It received financial and other help from that organization, but later wished to change its allegiance to another Presbyterian body. It attempted to pass title of all property to the new group. The regional office of the Presbyterian Church in the U.S.A. sued to have the deed set aside. The regional office lost. The case was taken to a higher court.

Decision: The decision of the lower court was reversed, declaring the dispute was between two independent churches. Affiliation subjected Leith Church property to the beneficial ownership of parent body, with Leith holding title only as trustee.

[PRESBYTERY OF BISMARCK V. ALLEN, 74 N.D. 400, 22 N.W. 2d 625 (1946)]

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

'Your God Is a Fool!'

HE LOOKED me square in the eye, and his eyes were flames of indignation. "Your God is a fool!"

Thus spoke a university student. He was not "another cynical, callow youth." I knew him well enough to recognize his passion for social justice. It was moral earnestness which led to this eruption, and it is only fair that I summarize . . . his case.

"You tell me," he said in substance, "that God knew that men would oppress other men, that men would consider it great fun to see other men torn alive by lions in a Colosseum, that they would feel victorious when they systematically killed six million Jews, that they would take advantage of each others' weaknesses . . . in sweatshop, and in segregated schools—you tell me that he knew that this could and probably would happen; you tell me that he could have avoided this by making men differently, but that, nevertheless, he did make them as they are, capable now of exploding the very earth in each others' faces. Sir, I repeat, your God is a fool!"

—PETER A. BERTOCCHI in *Religion as Creative Insecurity* (Association Press, \$2.50)

A Look at Education

WE ARE living in a world in which we have tremendously increased our information without having appreciably increased our wisdom. We are living in a world in which we have fantastically multiplied our riches without having fully learned to use those riches wisely. We have developed our natural resources without having developed correspondingly greater resources of the spirit.

—ROBERT E. WILSON, chairman of board, Standard Oil Co. (Indiana), in address for Trustees of Church Colleges.

Exclusive Thinking

SHORTLY after Percy Bysshe Shelley, the English poet, died in 1822, his widow asked a friend of her husband where to send her son to school. The friend suggested that she "send him where he might learn to think for himself."

But Mrs. Shelley, recalling her husband's extreme individualism, replied, "No, I believe I will send him where he may learn to think as other people do."

There's something to be said for each of these suggestions, but I won-

der if the inordinate selfishness of our generation may not in great measure be the result of our having been taught to think pretty exclusively "for ourselves."

—BISHOP DONALD H. TIPPETT, at first Conference of Trustees for Church Colleges.

Concerning Christian Unity

MANY otherwise good Christians don't really in their heart of hearts want unity. No doubt, in theory, they would think and perhaps say, "Oh, how nice it would be, if we were all one"; but in practice they would simply hate it.

The spirit of faction is ever rife in the heart of man. He doesn't want to merge with others, he doesn't want to get mixed up with that lot; for he might get contaminated by them. He prefers his own cozy clique: it gives him more sense of his own importance. It makes him feel that he is "not as other men." It leaves him in his comfortable rut with all his pet prejudices and whims and cherished habits.

I am sure that the principal reason why reunion does not come about is because so few people really want it.

—RONALD PILKINGTON, in "How Should We Pray for Unity?" *Sobornost* (London, Summer 1957)

Contemplation

IS IT too much to say that it is only when contemplation is wanting in an industrial society like our own that a workman can continue year after year to turn out work without inquiring into the source of the raw material he is using, without probing the worth of the objects he is engaged in

producing, without interesting himself in the users of the product, without being concerned for understanding how he is related to the workers in all departments of the industry, or how the decisions of management, which so vitally affect the character of all that he does, are arrived at? Is it any exaggeration to assert that it is only in a society where contemplation is wanting that the segments of life, such as a man's working life, his family life, his civic life, and his religious life, can operate so that each is a separate and autonomous department little affected by the others?

—DOUGLAS V. STEERE in *Work and Contemplation* (Harper & Bros.)

Left Hand—and Right

IF EVER there was a situation where the left hand knoweth not what the right hand doeth, it is in the policy of the United States government with respect to tobacco and cigarettes. While one agency of government warns that cigarettes may be a factor in causing the most terrible disease afflicting the human race, another . . . encourages the growing of the product from which cigarettes are made.

What would be the reaction here in America, if we learned that the government of Red China was subsidizing the production of poppies, from which opium is distilled? Would we not raise our voices in righteous scorn and indignation? Then what must the rest of the world think of the fact that in the United States eggs and meat and vegetables are not supported as "basic" farm crops but tobacco is?

—RICHARD L. NEUBERGER in *The Christian Century*, Sept. 4, 1957.

It's an Idea . . .

A "satellite" to circle the earth 365 days has been launched by First Methodist Church, Dallas, Tex. The church's itemized budget was presented showing on a world map the countries where it will support a missionary, preacher, teacher, or student.

Permanent records of meeting notes are kept in loose-leaf notebooks furnished each commission at University Methodist Church, Salina, Kan. The commission chairmen read these notes at regular official board meetings to keep members informed of all business transactions.

Working men and women of Spokane Valley Methodist Church, Spokane, Wash., may attend a daily worship service from 6:15 to 7:15 a.m. It consists of a sermonette, hymn singing, and prayer time. Coffee and doughnuts are served afterwards. Students are invited occasionally.

A telephone sermon delivered in Sarekei, Sarawak, for the people of Inglewood Methodist Church, Nashville, Tenn., seemed impossible when it was learned that Singapore cables were closed on Mondays (Sundays in the United States); but the difficulty was overcome when the Rev. Kuak Ding Lau, the preacher, made a tape recording and sent it air mail. He was formerly youth director at Inglewood.

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One On Us

DEPARTMENT OF "HUMORLETICS"

A LADY in our church asked my minister husband to baptize her little son, and we went to the home to discover what mode of baptism he preferred. My husband described carefully the difference between sprinkling and immersion.

Thinking that a bit extreme, the little fellow said, "Reverend Miller, I believe I would rather be Methodized."

—Edna H. Miller

SIR MILES THOMAS, of the British Productivity Council, is authority for a story from the precincts of heaven.

There was a considerable line before the examining authorities, a line that included several high-up ecclesiastics. Slow progress was being made until St. Peter caught sight of a slip of a girl, something less than 20. He motioned her to the head of the line.

Several of the church leaders objected. They argued with St. Peter, but he said: "For the past six months this girl owned a sports car, and in that time she has put the fear of God into more people than you have done in a lifetime."

—Associated Press in Chicago Sun-Times

A GLENDALE, Calif., church posted on its bulletin-board: "Drive carefully—don't insist on your rites."

—American Review of Eastern Orthodoxy

Church Equipment Directory



As a special service to its readers,
THE NEW CHRISTIAN ADVOCATE provides
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and furnishings. See explanation of code
numbers at end of listing.

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The G. S. Blodgett Co., Inc., 50 Lakeside Ave., Burlington, Vt. (2)
Boonton Molding Company, Boonton, New Jersey (7)
The Bryant Electric Co., Box D, Barnum Stn., Bridgeport 2, Conn. (7)
Cecilware-Commodore Prod. Co., 199 Lafayette St., N.Y. (5, 6, 11)
Cloverlane Div., Chicago Molded Products Corp., 1020 N. Kolmar
Avenue, Chicago 51, Ill. (7)
Coppes, Inc., 401-99 E. Market St., Nappanee, Indiana (1)
Corning Glass Works, Corning, New York (7)
Cribben and Sexton Co., Commercial Div., 700 N. Sacramento Blvd.,
Chicago 12, Ill. (2, 11)
Edward Don & Co., 2201 S. LaSalle St., Chicago 16, Ill. (1)
Duke Mfg. Co., 2305 N. Broadway, St. Louis 6, Mo. (4, 5)
Dunhill Food Equipment Corp., 79 Walworth St., Brooklyn 5, N. Y. (5)
Dwyer Products Corp., Michigan City, Ind. (Compact kitchens) (1)
Fearless Dishwasher Co., Inc., 175 Colvin St., Rochester, N. Y. (8)
Food Machinery & Chemical Corp., 103 Maple St., Hoopeston, Ill. (9)
Food Warming Equipment Co., Inc., 9 N. Hickory, Arlington Hts., Ill. (5)
Franklin Products Corp., 400 W. Madison St., Chicago 6, Ill. (5)
W. H. Frick, Inc., 705 Citizens Bldg., Cleveland 14, Ohio (5)
Garland Div., Welbilt Corp., 57-18 Flushing, Maspeth 78, N. Y. (2, 11)
General Air Conditioning Corp., 4542 E. Dunham St., Los Angeles 23,
Calif. (combination refrigerator-range-sink)
General Electric, Appliance & Television Div., Appliance Park,
Louisville, Ky. (2, 3, 4, 8, 9, 11)
The Hobart Manufacturing Company, Troy, Ohio (8, 9, 11)
Holiday Company, Inc., Norfolk Ave., Bedford, Va. (6)
Hotpoint Company, Commercial Equipment Dept., 6201 Roosevelt
Road, Berwyn, Ill. (2, 5, 11)
The Iona Manufacturing Co., Regent St., Manchester, Conn. (11)
Kewanee Industrial Washer Corp., 838 Burlington, Kewanee, Ill. (8)
The Kitchen Maid Corporation, Andrews, Indiana (1)
Lakeside Mfg., Inc., 1977 S. Allis, Milwaukee, Wis. (utility-tray carts)
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Church Equipment Directory

The Maine Mfg. Co., 46 Bridge St., Nashua, N. H. (4)
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 Puffer-Hubbard Refrigerator Co., Grand Haven, Mich. (3)
 Quicfrez, Inc., 105 Oak Place, Fond Du Lac, Wisconsin (3)
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 Star Metal Mfg. Co., Inc., Trenton Ave. & Ann Sts., Phila. 34, Pa. (3, 5, 6, 11)
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 Straus-Duparquet, Inc., 33 E. 17th St., New York, New York (1)
 Syracuse China Corp., 1858 W. Fayette St., Syracuse, N. Y. (7)
 Toastmaster Division, McGraw-Edison Co., 1200 St. Charles Road, Elgin, Ill. (2, 5, 11)
 The Toastswell Co., 620 Tower Grove Ave., St. Louis 10, Mo. (5, 11)
 Toledo Scale Corp., Kitchen Machine Div., 245 Hollenbeck St., Rochester 21, New York (8, 9, 11)
 Tyler Refrigeration Corp., 1329 Lake St., Niles, Michigan (3)
 Universal Dishwashing Machinery Co., 50 Windsor Pl., Nutley, N. J. (8)
 The John Van Range Co., 520-540 Eggleston, Cincinnati 2, Ohio (1)
 Victory Metal Mfg. Corp., 200 W. Germantown Pike, Plymouth Meeting, Pa. (3)
 Vulcan Hart Mfg. Co., 2006 N. W. Pky., Louisville, Ky. (2, 6, 8, 11)
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- 11. Smaller equipment and appliances



Together

PREVIEW



OUR AMERICAN CREDO

by John Foster Dulles

The secretary of state harks back to the traditional beliefs that made America great and calls for a spiritual rock on which to anchor our foreign policy. Inspiring reading—just in time for Independence Day.

HAVEN FOR UNWED MOTHERS

by Jim C. Campbell

One of Methodism's lesser known—and badly needed—social activities of today, helping care for girls in trouble, gets a sympathetic examination by an author with insight and the ability to dig. Here is a closeup of a social message in action.

SPENCER, INDIANA REMEMBERS WELL

by Herman B. Teeter

British Prime Minister Macmillan has Methodist ties: his American mother was a member of our church. On his forthcoming American tour, he will deliver the commencement address at Methodist-related DePauw University. And not too long ago he visited Spencer, Ind., where his mother lived, and the Methodist

Church where she worshiped before her marriage. You will find it all in Herm Teeter's lively feature.

MEN TO MATCH OUR MISSILES

by Ralph W. Sockman

One of Methodism's best-loved preachers tells why the US needs men of character to guide our rapidly developing scientific and defense efforts. Timely reading here!

TEN YEARS LATER . . . WHAT OF COLLEGE MARRIAGES?

This month's up-to-the-minute *Powwow* brings forth a cross section of American opinion from those who married in college and now look back on a decade of experience. How did these marriages work? You will find the answers here. Informative reading, especially for your young people.

CHURCH OF THE TEN TRIBES

a Pictorial

An unusual pictorial, photographed in Oklahoma City, where Indians of 10 tribes have united in a single Methodist church. Part of a factual discussion of Indian problems, including "What's Ahead for the American

Indian," by Oliver LaFarge and a newsworthy subfeature on alcoholism among Indians. You'll find plenty of new facts here.

THE SOLID-GOLD CHAMPION

by Carl B. Wall

Jesse Owens in recent years has devoted his life to working with potential juvenile delinquents on Chicago's tough south side. A man who puts his beliefs into action rather than words, Owens has helped hundreds of boys to find themselves. Here is his inspiring story.

WORKDAY FOR GRANDMA

by Mary H. DeLapp

Here's a down to earth article every family in your congregation can use. A typical mother tells how she and her family help Grandma live alone and like it. At the same time, the children learn there is more to life than taking. It is this month's *Together-in-the-Home* feature.

OPPORTUNITIES FOR CHRISTIAN SERVICE

by Bruce L. Williams

Of exceptional interest to anyone concerned with church work. Here is a timely survey of job opportunities in the church today, all the way from chaplains to secretaries. This will hit home not only to ministers but to young people and others thinking of dedicating their lives to a church vocation.

COUNTRYSIDE U.S.A.

by Ivan Dmitri

TOGETHER's eight-page color pictorial this month takes you—through

the lenses of one of the world's top photographers—on a tour of rural and small-city America. Here are the men and women you know: people who could well be in the church you're serving now or the church you used to serve. A picture story filled with sermon possibilities!

LOOK OUT BELOW!

Here's a timely vacation season *Hobby Alley*. It's a how-to on scuba diving, which is a big step beyond ordinary skin diving. Scuba diving opens the door to a strange new world for its adherers—and a fascinating, different glimpse into God's handiwork under the surface of the water.

FAMILY NIGHT IN SHREVEPORT

a Pictorial

This pictorial pivots about an idea perhaps you can adapt for your church's needs. You see in it how Shreveport, Louisiana's First Methodist Church brings its families together one night of the week. On that night a cafeteria-style dinner is the prelude to a variety of meetings, ranging from official board to teen-age movies, to hold the attention of every member of the family.

ART OF VACATIONING AT HOME

by Charles W. Ferguson

Now, with millions of holiday-bound families crowding the highways, the thoughts of many of your parishioners must be turning to the possibility of spending their vacations in a different way. Here, an author of note explains how relaxation and true peace can be found right in your own back yard.

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